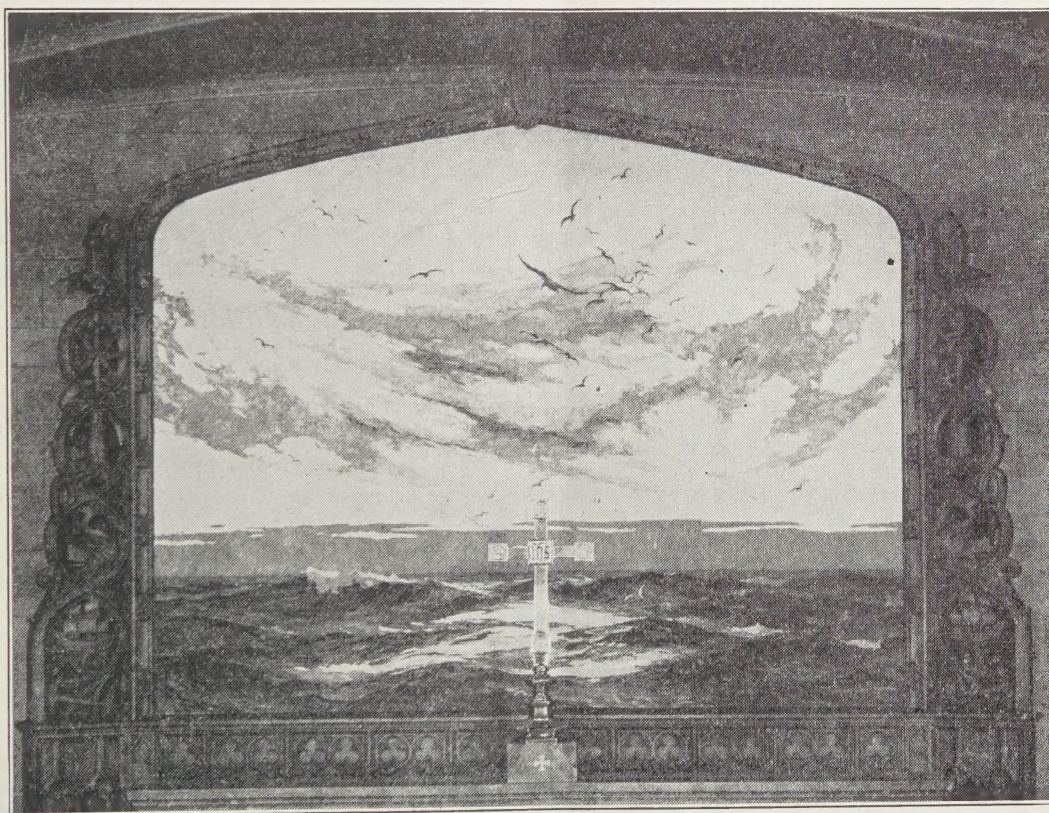


The Living Church



Painting by Gordon Grant.

REREDOS, CHAPEL OF OUR SAVIOUR, SEAMEN'S CHURCH
INSTITUTE OF NEW YORK

1935—UP OR DOWN?

Bishop Campbell of Liberia tells what will happen to the Church's work in Africa if the contributions for Missions in 1935 go up - - - - or down:

"IF WE ARE FORCED to operate on the lower budget in 1935, it will mean that probably our fine girls' school at Bromley will have to be closed. Bromley is on the St. Paul River, about 10 miles north of Monrovia, building in memory of Julia C. Emery, 52 girls, 8 grades, 2 white missionaries. Staff of about 12 Africans, farm of 200 acres, very productive and helpful. Present budget is \$7,780. If we abandon the property, by law the Government can, if it so wishes, confiscate all.

"If we are granted the higher budget, Brierly Hall, Cape Palmas (oldest mission school for girls in the entire P. E. Church), could be reopened, and possibly also Baloma, behind Cape Mount, with additional stimulus to our new work in the Vai Country among the native Moslems. A mighty important venture."



*The Size of the Missionary Budget
Is Controlled by the Amount of the Pledges*

THE EVERY MEMBER CANVASS

Sunday, November 25, to Sunday, December 9, 1934



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The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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ADA LOARING-CLARK.....Woman's Editor



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Church Kalendar



OCTOBER

7. Nineteenth Sunday after Trinity.
14. Twentieth Sunday after Trinity.
18. St. Luke. (Thursday.)
21. Twenty-first Sunday after Trinity.
28. SS. Simon and Jude. Twenty-second Sunday after Trinity.
31. (Wednesday.)

CALENDAR OF COMING EVENTS

OCTOBER

- 5-7. Retreat, conducted by Bishop Booth of Vermont, at the Retreat House, Bernardsville, N. J.
- 5-9. National convention, Brotherhood of St. Andrew, Atlantic City.
- National convention, Daughters of the King, Atlantic City.
- 8-9. National Council meeting, Atlantic City.
- Federation of Church Clubs, Atlantic City.
10. Opening of General Convention.

CATHOLIC CONGRESS CYCLE OF PRAYER

OCTOBER

15. St. Mark's, Cleveland, Ohio.
16. Annunciation, Glendale, N. Y.
17. St. Luke's, Catskill, N. Y.
18. Trinity, Haverhill, Mass.
19. Grace Church, Sheboygan, Wis.
20. St. Andrew's, Denver, Colo.

Clerical Changes

APPOINTMENTS ACCEPTED

BODEN, REV. JOHN, formerly rector of Trinity Church, Baraboo, Wis. (Mil.); to be rector of St. Matthew's Church, Jersey City, N. J. (N'k). Address, 273 Dwight St.

CARLETON, REV. RUSSELL S., formerly in charge of the field of Monticello, Perry, Lloyd, and Madison, in mid-Florida; to be in charge of the missions at Warrington, Pensacola, Milton, Destin, Santa Rosa, and preaching stations at Crestview and Valparaiso, Fla.

COBB, REV. RODNEY F., formerly rector of Trinity Church, Rock Island, Ill. (Q.); to be rector of St. Paul's Church, Council Bluffs, Iowa. Address, 227 S. 6th St.

GORDON, REV. ROBERT LEE, deacon, to be in charge of the mission of St. Michael and All Angels, Tallahassee, Fla.

JONES, REV. J. HERBERT, of the diocese of North Carolina, formerly locum tenens at the Church of St. Michael and All Angels, Tallahassee, Fla.; to be vicar at St. Philip's Church, Jacksonville, and Emmanuel Mission, St. Nicholas, Fla.

JONES, REV. T. MALCOLM, formerly in charge of St. Paul's Group Parish, Glasgow, Mont.; to be in charge of the Church at Fort Peck, Mont.

KUMM, REV. KARL, who has been taking the services during the summer at St. Andrew's Church, South Orange, N. J. (N'k), will continue as curate to serve the parish.

MACNAMARA, REV. GEORGE B. H., formerly priest in charge of St. John's Church, Dickinson, N. Dak.; to be rector of Emmanuel Church, Corry, Pa. (Et.).

MATTHEWS, REV. ALFRED ST. JOHN, ordained to the priesthood last July, has moved to Monticello, Fla., to assume charge of this field.

MURRAY, REV. NOEL L., canonically resident in the diocese of Spokane, has been appointed vicar of the Okanogan County Missions, serving the whole of Okanogan County with Church centers at Okanogan, Omak, Oroville, Loomis, Twisp, and Winthrop. Address, The Vicarage, Okanogan, Wash.

RAMSAY, REV. BENJAMIN, rector of St. Peter's Church, Mountain Lakes, N. J., will also serve St. Paul's Church, Morris Plains, N. J. (N'k).

WARREN, REV. JOHN N., formerly vicar at St. Andrew's Church, Trenton, N. J.; to be rector of the Church of the Epiphany, Bellevue, Pa. (P.), effective November 1st. Address, 3 Home Ave., Avalon, Pa.

WHITMARSH, REV. HAROLD CONANT, deacon, is a member of the staff of St. Paul's Church, Pawtucket, as assistant to the Rev. R. A. Seilhamer.

TEMPORARY APPOINTMENT ACCEPTED

ROBINSON, REV. ERIC M., to be curate for two months at St. Luke's Cathedral, Portland, Maine. Address, 143 State St.

NEW ADDRESSES

KNIGHT, REV. E. E., retired, formerly 287 Broadway, Kingston, N. Y.; P. O. Box 486, Bay Shore, L. I., N. Y.

PINKHAM, REV. VICTOR E., formerly St. James' School, Faribault, Minn.; 4 Crawford St., Cambridge, Mass.

RESIGNATION

WILLIAMS, REV. E. REGINALD, as vicar of St. Peter's Church, Fort Atkinson, and St. Mary's Church, Jefferson, Wis. (Mil.).

DEPOSITION

VAN HISE, EMERY C., Presbyter, by the Bishop of Wyoming, September 21, 1934. Deposed at his own request. Renunciation of the Ministry.

DEGREE CONFERRED

MICHIGAN STATE COLLEGE—The Rev. Edwin George White, rector of St. John's Church, Ionia, Mich., has received the degree of Doctor of Philosophy.

ORDINATIONS

PRIESTS

ALBANY—The Rev. ALLEN WEBSTER BROWN was advanced to the priesthood by Bishop Oldham of Albany in St. John's Church, Richfield Springs, N. Y., September 21st. The ordinand, presented by the Rev. Gordon Lee Kidd, will continue in charge of St. John's Church, where he has been serving for several months. The Bishop preached the sermon.

CHICAGO—The Rev. Messrs. WILLIAM O. HANNER, ROBERT F. HENRY, and EDWIN THAYER

were advanced to the priesthood by Bishop Stewart of Chicago in Grace Church, Oak Park, Ill., September 21st. The Rev. Mr. Hanner, presented by the Rev. J. H. Dennis, S.T.D., will be rector of St. Mark's Church, Geneva, Ill. The Rev. Mr. Henry, presented by the Rev. Harold Range, will be rector of St. Andrew's Church, Farm Ridge, Ill. The Rev. Mr. Thayer, presented by the Rev. John S. Plummer, will be priest in charge of St. Mary's by the Lake, Crystal Lake, Ill. The Rev. Harold Holt preached the sermon.

DEACONS

MAINE—JAMES FRANCIS McELROY was ordained to the diaconate by Bishop Brewster of Maine in Emmanuel Chapel of St. Luke's Cathedral, Portland, September 21st. The Rev. Albert L. Whittaker, S.T.D., presented the candidate and also preached the sermon. The Rev. Mr. McElroy will be curate at St. Mary's and St. Jude's Church, Northeast Harbor, Maine.

MARQUETTE—FREDERICK G. HICKS was ordained deacon in St. Paul's Cathedral, Marquette, by Bishop Ablewhite of Marquette, September 9th. The Ven. William S. Poyseor, archdeacon of the diocese, presented the candidate and the sermon was preached by the Rev. H. G. Stacey, rector of Christ Church, Dearborn, Mich. The Very Rev. Maurice Clarke, dean of the Cathedral, was master of ceremonies.

MISSOURI—OREN VAN TUYL CHAMBERLAIN was ordained to the diaconate by Bishop Scarlett of Missouri in the Church of St. Michael and St. George, St. Louis, September 16th. The Rev. Karl M. Block presented the candidate and also preached the sermon. The Rev. Mr. Chamberlain will be minister in charge of Minden, Homer, and Ruston, La. Address, Minden, La.

NEW YORK—HAVEN P. PERKINS was ordained deacon by Bishop Fox of Montana, acting for Bishop Manning of New York, in St. Matthew's Church, Glasgow, Mont., September 16th. The candidate was presented by the Rev. T. Malcolm Jones, who also preached the sermon. The Rev. Mr. Perkins will be in charge of St. Paul's Group Parish, Glasgow, Mont.

For 1935

THE DESK KALENDAR

25 cts., Postpaid

The 1935 Desk Kalendar, a convenient guide giving the lessons for Morning and Evening Prayer, and the Saints' Days on the left hand page, and providing space for writing down daily appointments on the right hand page, is ready now for general distribution.

By request, we issue the Desk Kalendar in advance because so many clergy have occasion to make appointments months in advance. If you have not previously used the Desk Kalendar, try a copy for 1935—you will find it handy, a constant reminder of your appointments, and a convenient booklet showing the colors for the day, the lessons, etc.

Morehouse Publishing Co.
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CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

The Roads to Atlantic City

TO THE EDITOR: I observe from THE LIVING CHURCH GENERAL CONVENTION DAILY's advance number of September 10th, page 5, under the head of "Road to Atlantic City for Convention Motorists," that all motorists are recommended to use the Chester-Bridgeport Ferry.

This undoubtedly would be more convenient for those coming from the north, but for those coming from the south and west the New Castle, Delaware, Ferries would seem to me to be much more convenient as they would eliminate the necessity of driving through a very congested district, are fifteen miles below Chester, and are routed over Delaware's celebrated motor highway.

Wilmington, Del. RICHARD REESE.

General Convention

TO THE EDITOR: There is one aspect of the meeting of General Convention which is often overlooked by people who deplore the expense and trouble of the thousand or more people getting together every three years or so. This is the necessity of contiguity in the spatial sense.

A smaller group, or series of groups, meeting more frequently and at less expense, could no doubt transact the business of the Church equally well. But we need the meeting, the rubbing of shoulders, of men and women from every diocese and missionary district of *Ecclesia Americana*.

We could, and do, meet by mail and telegraph and radio. This will never build up the Church in the way that actual optical, acoustic, and osphretic contact does.

Let us hear less talk about discouraging General Convention's triennial assembling and more about getting the largest attendance in the history of our Church to the opening meeting in Atlantic City.

I hope every Churchperson who can will be there. This contiguity (I like the word) will in itself build an organization which will carry over to and enliven the organization established by other means of communication at greater range.

(Rev.) HIRAM R. BENNETT.

Williamsport, Pa.

Lower Pension Age?

TO THE EDITOR: If the Church at her forthcoming General Convention does not enact some definite and drastic legislation that will immediately relieve the unemployment situation of our unemployed clergy, it will be a sorry commentary on their brand of Christianity (?) of the leaders of the American Catholic Church.

If nothing wiser can be enacted, let them lower the pension age from 68 to 60, with compulsory retirement at that age, though there are many priests who would hate to be deprived of the active function of their ministry at that age.

Yet, if they cannot be given a cure of some sort to support their bare living necessities, it would be better than the hardship and worry that they are now enduring. They have given their whole life to the ministry—many of them 30 years, and more. They don't know anything else. When it comes to seeking other employment now, in the industrial world, in order to try to sustain themselves

and family in the bare necessities of life, they are "up against it." There is not a ghost of a chance for them now when trained men are walking the streets. And the very fact that they are clergymen is a serious handicap whenever they do put forth any efforts (as some of them have) to obtain employment in the business world.

There is no other class of the unemployed today who are in as sorry a plight as the clergyman—no class so distressed and embarrassed as he. And were it not for the faith which he has so long preached abiding in his heart he would be unable to bear up at all. Many other (worthy people) do not hesitate nowadays to accept charity at the hands of the city or county, but the clergyman and his family can't do that.

(Rev.) THOMAS L. PARKER.

Waupun, Wis.

The Church's Name

TO THE EDITOR: Why not accept the fact that the question of a title of the Church will continue to harass the Church as long as "Protestant" is a legal designation?

There is a brief description of the Church which every Churchman, High, Low, Broad, or Indifferent, seems proud and willing to use at public worship: The Holy Catholic Church.

This has become the legal title of our Church, elsewhere, without difficulty and is proudly used.

The Roman Church certainly could not object, because its legal title is Holy Roman Apostolic Catholic Church.

The Protestants could not object for they know us to be the historic Church of the race, with Catholic orders, sacraments, and faith.

When Church people proclaim it publicly in common worship, why not adopt it as our legal title and thus end this ceaseless controversy over a name?

Cudahy, Wis. (Rev.) G. V. A. MOORE.

TO THE EDITOR: Being one who desires a change in our legal title, I offer the following as a suggestion for the title page of the Prayer Book as it combines various suggestions made by others.

THE BOOK OF COMMON PRAYER
And Administration of the Sacraments
and Other Rites and Ceremonies
of the Holy Catholic Church
ACCORDING TO THE USE OF THAT
PORTION OF THE ANGLICAN COMMUNION
known as the
AMERICAN EPISCOPAL CHURCH

This links us up with the rest of the Anglican communion and would allow us to call ourselves Anglicans or Episcopalians as we choose; while it also uses our name as given in the Creed that we recite so often.

EUGENE THOMPSON, JR.

Lexington, Ky.

"Church Union in California"

TO THE EDITOR: May I comment upon your editorial (September 8th) anent Church Union in California? Bishop Sanford was faced by the seeming necessity of closing Trinity Church in the town of Lone

Pine. He avoided this by bringing together the Methodist congregation and our own. He retained the title to our Church property; he secured the Methodist chapel for use as a parish house; the Sunday services are to be in accordance with the Book of Common Prayer; and the Bishop retains the right of visitation. Between his own visits, or those of any clergy he may send to represent him, the united congregation will be served by a Methodist minister.

I would say that the Bishop salvaged a great deal from the wreck. His purpose, in his own words, was "to secure for the community pastoral care and religious leadership which I am in no position to furnish (*italics mine*) and to retain through the use of the Church's formularies and personal contact with the Bishop as much of the Church's influence as possible." You state that he was not justified in doing what he did, particularly as his is a missionary district, and a "ward of the National Church." A ward indeed—a very much neglected ward, I fear. If we refuse to provide the necessities of life for these wards of ours, shall it be our policy to cast them out rather than permit a representative of some other religious body to minister unto them?

And I feel sure of one other thing. When the care for the historic episcopate (which you seem to feel is in danger of falling down) is weighed against the value in the sight of God of those souls which comprise "a lone congregation or two," He who said "It is not the will of your Father in heaven that one of these little ones should perish" will not be quite so severe in His judgment of Bishop Sanford as you have been. The ninety-nine sheep were left in the fold while the shepherd went out to seek the one which was lost. The whole world-wide Anglican communion can well take care of itself while the Bishop of San Joaquin is forced to wander afield to provide for the spiritual care of those who have been entrusted to his keeping. (Rev.) CARLETON BARNWELL.

Lynchburg, Va.

Protests Salina Dissolution

TO THE EDITOR: As the member of a committee authorized by the convocation of the missionary district of Salina to draw up a resolution for presentation to General Convention objecting to any plan for the dissolution of the district, I want to make this additional statement.

The missionary district of Salina, comprised as it is almost exclusively of mission work in small towns, cannot be enthusiastic over the possibility of amalgamation with the diocese of Kansas where much small town work has been abandoned.

The policy of the diocese of Kansas is "to strengthen the stakes before tightening the ropes," according to the Ven. Leonidas W. Smith, its archdeacon for many years. This seems to the writer to be another way of saying "strengthen the parishes and let the missions temporarily go."

In every way except politically the two areas are separate. The diocese is a part of "the East"; the Missionary district a part of "the West." One has varied industries; the other is restricted pretty much to agriculture. The western Kansas farmer who has to haul his wheat down muddy section roads into the nearest county-seat town isn't interested in building concrete highways for the necktie salesmen between Kansas City and Wichita. This difference in secular interests has developed a prairie consciousness in the western Kansan which, in a Church way, has been translated into a diocesan consciousness. This diocesan consciousness of Salina has been augmented further by its very different history. Its foundations were laid by the late Bishop Griswold of Chicago who

gave it a background of sacramental and priestly life which is far different from the type of Church inheritance in the diocese of Kansas.

One further consideration: in recent years many of the other Christian bodies in western Kansas have taken a choice between ministering to crowds in towns or to scattered people in rural areas. Whole countrysides have been abandoned to paganism because of this financial retrenchment. It is the Church's great chance. Urban-minded dioceses have no time for the work.

It is for the rural work ahead of us and the small town work already undertaken that this plea is made. I close with the words of Salina's present Bishop: "In the small towns, other religious bodies have an important place. We must have a place among them, remaining wards of the National Church, or forever be eliminated from the field.

(Rev.) ROBERT H. MIZE, JR.

Hays, Kans.

Reorganization of Bard College

TO THE EDITOR: During the past few years it has been my privilege as an alumnus to know intimately many of the trustees, faculty, and students of Bard College, a residential college for men, associated with Columbia University, at Annandale-on-Hudson, N. Y.

As Bard College (formerly St. Stephen's) has given more clergy to the Episcopal Church than any other college or university in America, the reorganization of the institution after its recent difficulties, and the adoption of the name, Bard College, in honor of the founder, is news.

Certain statements in the daily newspapers and Church press, that give a distorted view of the facts and cast an unfair reflection upon the board of trustees and the administration of the college, have, unfortunately, found reflection in parish magazines and among the laity.

During the past year, Bard College has been reconstructed upon the best life and traditions of the college. The appointment of an outstanding educator, Prof. Donald G. Tewkesbury, as acting dean, and a distinguished priest, the Rev. Miles Lowell Yates, as chaplain, have given confidence and splendid tone to the campus. The new appointments for the college year 1934-35 will strengthen the faculty, increase the number of Churchmen on the faculty, and provide an appropriate cultured and academic atmosphere. President Eliot of Harvard once said that the tradition of change was one of the finest legacies of Harvard. So change had to come to Bard. Sentiment had to give place to reality. The name of the college was changed from St. Stephen's to Bard, to give belated honor to the founder of the college. The charter was liberalized, as those of Trinity and Hobart have been, yet carefully safeguarding the Church's worship, influence, and tradition. The chaplain, not the lay dean, becomes the conservator of the primary Church influence and tradition, and the appointment of the chaplain has been carefully safeguarded in the revised charter.

The worship of the chapel, long known for its reverence and music, will be greatly benefited by the addition of a magnificent new liturgical and concert organ, the gift of an alumnus, now being constructed by the Austin Organ Company. This organ is to be installed immediately in time for the 75th anniversary of the college this coming year.

Other additions and improvements to increase the physical, social, and educational facilities at the college are: the completion of the new athletic field in front of the Hoff-

man Library; the enlargement of the social and reading rooms in Albee; the enlargement of the lobby of the gymnasium; the transformation of the Hegeman Science Lecture Hall into two floors of seminar rooms; a new faculty room; and the removal of the offices of the bursar and secretary of admissions to Ludlow-Willinck, to give space for a reception room and post office on the first floor of Hegeman Hall.

The new educational program has been greeted with genuine interest by prospective students and prominent educators.

With the strengthening and deepening of the spiritual life of the college, the introduction of the new educational program, a strengthened faculty, and improved buildings and grounds, Bard College should be a continued pride to the Church. Colleges are not buildings and endowments, but men. The spirit of a college lies in the quality and helpfulness of benefactors and trustees, faculty and administration, alumni and students. For these Bard College is justly grateful and proud. The soul of John Bard, whose patron is St. Stephen, will carry on effectively and reverently. Upon the heroic memories of 75 years of self-sacrificing service to Church and State, Bard College is building toward a better future. In this new phase of its existence, it is destined to play a distinctive part among the colleges associated with the Church. (Rev.) GEORGE DUDLEY BARR.

Clayton, N. Y.

John Talbot

TO THE EDITOR: To quote the Bishop of New Jersey's article in the August number of the *Spirit of Missions*, "If we Jersey men were not such modest folk we might be celebrating the 210th anniversary of John Talbot's consecration by the 'Non-Jurors' from whom the Scottish bishops who consecrated Seabury received their consecration." Bishop Thomas Brett's reference to this consecration by the Rt. Rev. Ralph Taylor in 1722 I have ventured to call attention to in *The American Communion Service*, and there is a handy reference to the matter in *THE LIVING CHURCH* for February 10, 1917.

May I suggest that a fair consideration of why that active and fearless missionary, John Talbot, did not see fit to make use of the authority bestowed upon him would explain in part why the episcopate was withheld from the Colonial Church in America until after the Revolutionary War? The general attitude of historians is that the early Church in America was retarded because the colonies were considered as merely part of the responsibility of the Bishop of London. Perhaps we fail to consider the reasons that shaped this policy.

Aside from obligations doubtless placed upon John Talbot by his "Non-Juring" consecrator as they were later placed upon Bishop Seabury, there was Talbot's desire to do the best for the Church in America of which we have evidence in his ministry. If Bishop Talbot had proceeded to ordain priests and deacons it might, among other things, have moved the bishops of the Established Church in England to send bishops to America 65 years before they actually did. Nevertheless John Talbot finally thought best not to force the matter of the episcopate, and in his judgment it would seem the Church in England may in large part be justified in its treatment of our Colonial Church. As we admire John Talbot for tireless effort as a missionary priest we must also acknowledge his controlled strength as a bishop to "merely stand and wait." The modesty of Bishop Talbot must not be blurred by the modest reference to him by us "Jersey men."

(Rev.) J. BRETT LANGSTAFF.

New York City.

Excerpts from Letters

A Definite Social Program

THE REV. DR. WEDEL (L. C., September 8th), is to be warmly commended for his high idealism, and his insistence that we need a "Society of Christians." Yet all through his article, I cannot help seeing that reluctance to have the Church put forth a definite social program, that has given rise to the charge that organized Christianity always defends existing conditions, and tries to impede social progress. The Church was bidden by her Master to make disciples among all the nations. That means, eventually, a world-wide social group. It means that the Church is the source of authority, for religion and morals. It involves specific means by which Christ's rule in the hearts of men, individually and collectively, shall be brought about. The time is drawing near when the Church must clearly set forth the principles of social reconstruction. Love of neighbor and seeking the Kingdom must be translated into terms of twentieth century action.—(Rev.) WILLIAM CURTIS WHITE, Washington, D. C.

The Church and Religion

TWO MATTERS I wish to get out of my system, concerning the Church and religion. First: The suggestion of selling old Trinity and its graveyard, devoting the money thus secured to work of the Church elsewhere (L. C., September 1st), I thought it was generally understood and accepted that it was a blessed thing that the old church and its graveyard is where it is. That in the midst of the sordid surroundings, the mad scramble for money, the otherwise completely material activity in that part of New York City, old Trinity with its manifold services spoke of spiritual, eternal things. Anyway I know the church does a lot of good for individual souls, and the parish makes good use of a part of its money, keeping old Trinity functioning and administering. Second and last irritant in my system: The comments of your own and other papers on the revelations being made by the Congressional committee on the munition business, to me, are exceedingly naïve. Why, that is old stuff to a seasoned Socialist; not in detail, but in principle. There are but two kinds of people that will stop this damnable business: Christians as such, or the working man in revolt. As a start for the Christians stopping this and similar social sins, I have often thought it would be wholesome for the Church to excommunicate the big sinners. But alas, such a procedure would, I fear, leave precious few members.—(Rev.) A. L. BYRON-CURTISS, Utica, N. Y.

Opposes Pension Reduction

CALLING NAMES seldom does much good, but perhaps I may be forgiven for just once. Your correspondent (L. C., September 1st) who advocates compulsory retirement of the clergy at 65—or preferably at 60—thereby admittedly reducing the amount of the pension, takes a position which I can only regard as cold-blooded and cold-hearted. The result of such action will or would be to force upon the retired clergy starvation in a garret. On my present pension of \$1,000 a year I can get along just comfortably, exercising the most careful economy. Two rooms, a study for my books (my only wife), where too I can celebrate the Holy Eucharist daily, and a bedroom, with a closet for my clothes and trunks. My landlady has lately reduced my rent to make it possible for me to stay where I now am. Should my pension be reduced, I must store my books and retire to a top-floor hall bedroom. I have no children (I never married) or other rela-

tives to give me a home. I have been at work for the Church since 1896, and never had more than \$2,000 a year salary, and that for only a few years. I have worked hard, mostly in the mission field. It seems to me simply brutal to rob me of a simple, quiet, fairly comfortable life during the few years left me here on the earth. I am sure that your correspondent knows little of the matter when he says that \$800 would be enough for a man and his wife to live on, "and the retired priest could get occasional work to supplement it." I have had just two supply jobs this year, for which I received in all exactly \$10. The bishops are using lay readers, who receive nothing for their services, and in many cases pay their own expenses. I am deeply grateful for my pension; to Almighty God first, and most surely to the officers of the Pension Fund for their devoted skill and ability. Do not make me a pauper in my old age. . . . —(Rev.) R. ALAN RUSSELL, Albany, N. Y.

Clergy Unemployment

AT LAST the Church, if not the bishops, is becoming aware of the serious problem of clergy unemployment and placement. The Church should provide opportunity for the unemployed clergy to exercise their ministry, and most of them are quite competent despite much that has been said to the contrary. The General Convention and the bishops should be spurred into action to do something. A restriction upon new ordinations and upon the combining of cures would provide an opportunity for those now unemployed.—(Rev.) SIDNEY H. DIXON, Elkton, Md.

CONCERNING UNEMPLOYMENT among the clergy: do not admit any student to the theological seminary until he has passed examination in reading every service in the Book of Common Prayer (including the day's lessons) as intelligently as he would read Shakespeare, and as reverently as if he knew he should never read it again in this Church Militant. He surely would not then say: "Make the men si'down," "When 'e 'ad given thanks," "Almighty'nEverlasting God," "From then'sh'l come to judge the quick'n'the dead," "As 'twasinthebeginning," and read the Litany as impressively as we used to say the long list of prepositions in the old grammar days. And the list of graduates would be thinner, and our spirits would be raised and strengthened: and God's Holy Name glorified more worthily.—LUKE WALLACE, New York City.

The Name of the Church

WITH ALL DUE RESPECT to your learning and erudition, pray pardon my saying that the fatal defect of American Episcopal for the name of the Church is that there is about it absolutely nothing to kindle enthusiasm or fire the imagination. Further; it distinguishes us from nothing. I well remember the time when in Columbus, Ohio, I asked the hotel clerk to direct me to an Episcopal Church; and arrived at an African Methodist. Others have had the same experience. . . . What is the matter with the names we repeat in the creed, Holy Catholic, and, Catholic and Apostolic? Are we ashamed of them? Why not substitute in the Prayer Book

the words, Holy Catholic, wherever the words, Protestant Episcopal, occur? Then the title would correspond with the contents.—(Rev.) EDWIN D. WEED, Duluth, Minn.

MAY I BE PERMITTED to point out that none of us ever joined the Protestant Episcopal Church in the United States of America. Can any one point out the day on which he or she joined that Body? In baptism we joined the Holy Catholic Church, and confirmation is but a sequel of baptism, and certainly does not alter the allegiance of the person confirmed. If this be the case there is surely no such thing as the P. E. C. in the United States. Why then do we need a name for something that does not exist? To me it seems that the suggestion made by the Round Table Conference in 1910 is the best thing that could be adopted, namely that the title page of the Prayer Book be amended to read: "The Book of Common Prayer and Administration of the Sacraments and other rites and ceremonies of The Holy Catholic Church, according to the use of that portion thereof known as the Episcopal Church in the United States of America, together with the Psalter or Psalms of David."—(Rev.) HAROLD LASCELLES, Fort Collins, Colo.

WHY NOT GO the Scots one step further? They eliminate the name of the Church from the title page of the Prayer Book altogether. By following their example, ours would read: "The American Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church, Together with the Psalter or Psalms of David." "American Episcopal" would, of course, appear in all the other places you point out in your excellent editorial of September 1st.—(Rev.) HOWARD H. HASSINGER, Geneva, N. Y.

Communion in One Kind

AWAY FROM God's table He gives the bread of our need, especially in the great need of our last journey. At His table He gives us the same Bread for the same need, and also the Loving Cup of sanctified festivity. To communicate the people at Mass in one kind alone is to rob them of their guestship, and make them but lookers-on whose bare hunger is relieved by doles of bread. Only for real infirmity can one be excused, and not for "temperance" or the pedantry of sanitation. To drink as a guest, moreover, one must drink from the cup, not from spoons or tubes or, may I add "by intinction."—(Rev.) ARTHUR L. WALTERS, Reedley, Calif.

IF WE BELIEVE that our blessed Lord is Divine, and that He in His human nature was always filled with God's Holy Spirit,

surely we must believe that He knew what He was doing when He instituted His Sacraments. What right have we, or anyone else, or any Church, to change or mutilate His institution? It seems to me that the practice of administering the Holy Communion with only one element, the Bread, is an outrageous, sacrilegious mutilation of our blessed Lord's most holy institution.—(Rev.) O. T. PORCHER, Bennettsville, S. C.

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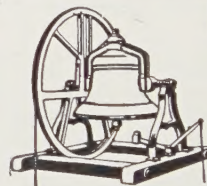
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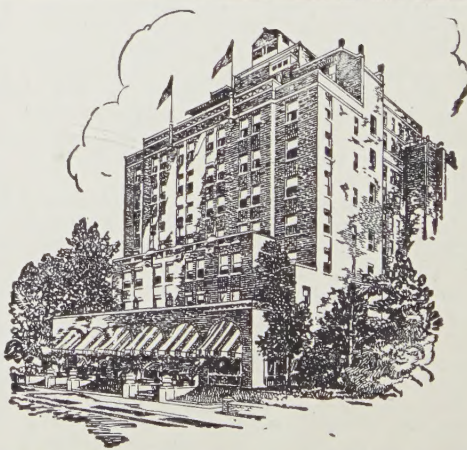
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EDITORIALS & COMMENTS

Problems of General Convention (Concluded)

9. Miscellaneous Questions

WITH the opening of General Convention less than a week away, it is impossible to give detailed consideration to other problems that may or should come up for consideration during its sessions. However, as this series of editorials is not intended to be a legislative program or a complete guide to the Convention, but rather an advance summary, it may be worth while simply to touch upon a few other problems of more or less importance.

The question of CALENDAR REFORM is one that has been attracting increasing attention in recent years, and that is well deserving of endorsement. (We refer not to the Church calendar, but to the civil one.) There are two movements afoot for new uniform world calendars, one to adopt a twelve-month scheme and the other a thirteen-month one, both of them seeking to avoid the many irregularities of our present calendar. Calendar reform is being pushed actively through four agencies: the League of Nations, the several national governments of the world, the Churches, and business organizations. The latest Church action on the subject was taken this summer at Fanö, Denmark, when the continuation committee of the Universal Christian Council for Life and Work unanimously endorsed the principle of calendar reform. In our own Church a recent survey covering approximately 300 clergymen, including 44 bishops, indicated a keen interest in the subject and a desire for some action at Atlantic City. We have several times discussed this question at length editorially, and we can only add here that we hope General Convention will unite with the rest of Christendom (the Roman Catholics, Eastern Orthodox, and many Protestant denominations having already expressed approval) in giving vigorous endorsement to the establishment of a uniform world calendar.

There has been a widespread feeling in the Church that the MARRIAGE CANON adopted at Denver in 1931 needs careful reconsideration. As it stands at present, it represents a compromise that is wholly satisfactory to no one, and while it

is a distinct advance on the former canon on this subject, it could be greatly improved by careful restudy to determine whether it actually accomplishes what it intends to do. The joint commission to study the whole problem of marriage and divorce, headed by the Bishop of Michigan, was continued by the last Convention and will doubtless have a new report to offer as a basis for such reconsideration. Not knowing what this commission will recommend, we are naturally unable to comment upon it except to urge that the whole problem be given the careful attention that its importance merits.

The Commission on the Work of DEACONESSES has already made its report, recommending among other things that the permission for deaconesses to marry be rescinded. It appears that the legislation on this subject adopted at Denver three years ago was enacted without an opportunity for the deaconesses themselves to make their views effective, but the recommendations to be considered at Atlantic City have been submitted to them through their organizations and through representation on the commission itself, so that General Convention will be in a position to act more intelligently upon the subject this year.

THE canon on ALIEN RITES, which is designed to broaden the scope of the Episcopal Church by permitting the reception into it of whole congregations of foreign-language-speaking Christians without requiring them to abandon their historic liturgy and customs has already been discussed in these columns. The need for such legislation has been apparent for many years, and the splendid efforts of Bishop Wilson of Eau Claire have lately aroused the Church to a fuller consciousness of its opportunity and duty in this regard. The principles behind the canon have already been tentatively approved by the House of Bishops and if the legislation comes before General Convention in acceptable form we hope it will be overwhelmingly approved.

In former editorials we urged that SUFFRAGAN BISHOPS

and bishops in good standing who have resigned for reasons other than those of advancing age or physical disability should be given votes and full rights in the House of Bishops. In so doing we have pointed out some of the many inconsistencies in our present system, which permits, for example, the senior Suffragan Bishop of New York to have a vote in the House of Bishops, and denies the same right to the junior Suffragan Bishop of New York. We hope that a constitutional amendment will be introduced to remove this inequality, and we urge support of such an amendment, which will of course if adopted still require submission to the dioceses and ratification at the General Convention of 1937.

The NEGRO WORK of the Church needs careful consideration, particularly with regard to a shift in emphasis from the educational to the evangelistic aspects of it as suggested by a distinguished Colored priest in these columns a few weeks ago. We hope that the joint commission dealing with this subject, of which the Bishop of Georgia is chairman, will have some practical recommendations to make along these lines.

Another joint commission, whose report will be received with interest, is that appointed three years ago to consider what changes, if any, should be made in our Constitution and canons in the sections governing our relations to the Church in CHINA AND JAPAN. The Bishop of Indianapolis is chairman of this commission. It is interesting to note in this connection that the General Synod of the Canadian Church, held last month, relinquished its control over the election of a bishop to administer the Canadian dioceses in China and Japan, and authorized those dioceses to elect their own bishops in future. The time will soon come, if it has not already arrived, when we ought to give careful consideration to taking similar action, thus granting increasing autonomy to the Anglican Churches in these lands. The nomination of Dr. John W. Nichols as Suffragan Bishop of Shanghai, election to which position is in the hands of the House of Bishops, subject to ratification by the House of Deputies, is a step in this direction.

The question of INTINCTION is likely to be raised. It seems to us that the demand for a departure from the time-honored custom of the Church in the administration of Holy Communion has been greatly over-estimated in some quarters, and we hope that no such change will be made. Diocesan bishops already have the power to authorize the use of the method of intinction in special circumstances that seem to require it, and we do not believe that a further extension of this power is necessary or advisable.

MOTION PICTURES will undoubtedly come in for some attention. Indeed the diocese of New Jersey at its last annual convention adopted a resolution memorializing General Convention "to take such steps as will enable this Church to make her voice heard with other Christian bodies on the subject of the motion picture industry." Probably this will take the form of endorsement of the Legion of Decency, which has had the active support of THE LIVING CHURCH since its inception. The thousands of signatures of Church people to the Legion of Decency pledge collected by this periodical will be presented to General Convention for filing in the official archives of the Church.

Another matter of very great importance is the publication of the *Journal of General Convention*. As published in recent years, this important reference work is very difficult to use, as it simply takes up the activities of the two Houses chronologically with no attempt to carry through subjects to their completion, or to show the relation of the actions of one House to those of another. It takes an expert in the intricacies of Gen-

eral Convention to be able to trace through any piece of legislation in the *Journal*, and as a result, it is very difficult indeed to gain a correct picture of how any subject has been handled. A better system of treatment or an accurate method of indexing and cross-referencing is urgently required.

Another important work that needs revision and the publication of a new edition is the *Annotated Constitution and Canons*, edited by the late Dr. Edwin A. White and published in 1924. Since that time much new legislation has been enacted and important interpretation given to existing canons. It is to be hoped that General Convention will make some sort of provision for the revision of this book by a capable canon lawyer and the publication of a new edition.

Some other questions of importance that we can only mention here are those pertaining to CHURCH COLLEGES, CITY MISSIONS, ECCLESIASTICAL RELATIONS AND CHURCH UNITY, PASTORAL RELATIONS, RURAL WORK, and the publication of FOREIGN LANGUAGE EDITIONS OF THE PRAYER BOOK. There will be reports from special commissions and committees on all of these subjects.

All in all, this ought to be an interesting and worthwhile General Convention.

ONE OF THE most amazing letters we have ever read is that from a missionary in Ecuador read into the testimony of the senate munitions inquiry. The Rev. Paul Young, sent to South America by a Christian missionary board to preach the Gospel, wrote to his brother, John W. Young, president of Federal Laboratories, Inc., makers of gas bombs and machine guns, as follows:

Hand Grenades and Missions

"We have just spent a week of joyful life at this Indian station. It was a blessing to us and the two devoted girls who live at this post. Six or eight Indians expressed a desire to follow the Lord. They have had the desire before but have been pulled down by sin. Indian work needs a great deal of prayer."

So far so good. But apparently the Rev. Mr. Young is interested not only in saving the souls of his fellow men but also in destroying their bodies, for here is the rest of the letter:

"Yesterday I saw the Minister of War again, and demonstrated the hand grenade and the billy. . . . The demonstration of the hand grenade was . . . entirely successful. The Minister of War asked your best price on 100 billies and 200 hand grenades."

We do not know what denomination the Rev. Mr. Young represents, or what mission board sent him to Ecuador. We do know that the ministry of Jesus Christ and the job of arms salesman are mutually incompatible, and we state emphatically that any individual who attempts to combine them is a disgrace to the religion he professes. If the Rev. Paul Young is still in the mission field, whatever board is responsible for him should recall him forthwith and refuse further support to him.

Meanwhile the investigating committee, for political reasons, has adjourned until after the November elections. So far, with the exception of the du Ponts, the firms that have been investigated are relatively small fry in the arms racket. Senator Nye promises to turn the spotlight on some of the bigger ones, including the great steel corporations, when the inquiry is resumed. That should bring out some interesting testimony. But even the revelations that have been made so far are sufficient to indicate that the armament industry should be taken over entirely by the government, and the private manufacture of war implements absolutely prohibited.

WE ARE GREATLY encouraged at the large number of subscriptions to THE LIVING CHURCH GENERAL CONVENTION DAILY that we have already received. The advance issue, dated September 10th, was mailed to some 10,000 Church people, and we are deeply grateful to the many who have written to compliment us on it. We particularly appreciate the letters from isolated Church people, both in this country and in some of the most remote corners of the world, who will be enabled through the DAILY to have "ringside seats" at the Convention. Many who are planning to be in Atlantic City are sending in two subscriptions, one to be delivered daily at their hotels and the other to be mailed to their homes for more leisurely perusal on their return, and as a permanent souvenir. Some churches are ordering bundles for resale; some are subscribing for whole lists of interested men and women in the parish. In North Carolina our good friend Mr. Alexander B. Andrews has arranged for the widespread distribution of the DAILY among public libraries as a missionary project.

There is still time to subscribe to the DAILY, which will be delivered to Atlantic City hotels or mailed anywhere in the world at only 65 cents for the entire period of issue. Subscriptions may be sent either to 1801 W. Fond du Lac Ave., Milwaukee, or to the headquarters of the DAILY in the Boardwalk Arcade, Atlantic City, N. J. If you have not already sent yours in, we urge you to do so without delay. Use the coupon on the back cover.

WE DO NOT OFTEN refer editorially to the stage, except occasionally to call attention to some drama of outstanding merit. Unlike the movies, the stage is almost exclusively patronized by adults, of course with the exception of afternoon productions especially for children, of which there have been some excellent ones in recent years. For that reason, and because of its limited audience, the stage does not have anything like the far-reaching effect on the morals of the nation that the screen does. It is unfortunate that that should be the case, for, taken by and large, the stage is a much more wholesome influence than the screen.

But the stage also has a moral responsibility that it often fails conspicuously to live up to, and we have some sympathy with those who would extend the Legion of Decency to include legitimate performances as well as the movies, though as a matter of principle we do not favor censorship.

A case in point is *Roll, Sweet Chariot*, a Negro play by Paul Green, which was presented in Milwaukee last week and which is, we understand, scheduled to open in New York this month. There is some excellent music in this play, and the cast shows marked ability. But the play itself impressed us as being rotten to the core. Perhaps we are not educated to a proper appreciation of art, but we fail to see how a conglomeration of blasphemy, adultery, murder, and general sordidness, unrelieved by any contrasting strain of nobility, can be anything but morally destructive in its result. Why a play containing scenes that would not be permitted on the stage of the local burlesque theater and using the Holy Name as its chief and frequently-repeated exclamation should be dignified as art because it is written by a Pulitzer prize winner passes our comprehension.

Fortunately such plays are relatively rare. If the present one does not receive a better reception on Broadway than it did in Milwaukee, they will soon be rarer by one play. Mean-

while, at the risk of being accused of narrow-mindedness, we warn Christians that if they do not want their religious and moral convictions thoroughly outraged, *Roll, Sweet Chariot* is not a play they will enjoy.

THE LIVING CHURCH takes pleasure in announcing that it will sponsor, in collaboration with the national Department of Religious Education, a demonstration of motion picture films representing a new technique in character education. The films will be shown in Atlantic City on the afternoon of October 17th, the exact time and place to be announced later.

Motion Pictures in Religious Education For some years Dr. Howard M. LeSourd, dean of the graduate school of Boston University, has been working out the project of which these films are a result. He has collaborated with the Motion Picture Producers and Distributors of America in so doing, and has succeeded in working out a most interesting technique, having great possibilities for churches and Church schools. The showing at Atlantic City will be the first presentation of the project to a national Church group, and we cordially invite all persons interested in religious education and attending General Convention, whether as members or as visitors, to attend this preview.

Through the Editor's Window

WITH General Convention about to assemble, the season for journalistic bulls in reporting Church news is open. The New York *Herald-Tribune* leads off with this delightful headline: "Episcopalians May Ban Wives in Diaconate." Moral: If you want accurate, dependable daily reports of what transpires at Atlantic City, send us 65 cents for your subscription to THE LIVING CHURCH GENERAL CONVENTION DAILY (advnt!).

ARE THE BUCHMANITES going in for new activities? Here is an authentic advertisement found in the Personals column of a recent issue of the *Saturday Review of Literature*:

WHAT Oxford Group member, bachelor or widower (not grass), over 40, would write to single woman of good intentions? Reluctant.

We trust "Reluctant" achieves success in finding an eligible male to share her good intentions.

APROPOS of nothing at all, a retired clergyman who hasn't lost his sense of humor sends us this delightful bit of verse:

For man's delight the oyster grows
Along the ocean floor,
He eats for twenty hours a day
And sleeps the other four,
He has no brains to bother him,
No eyes or nose or ears,
He builds a house about himself
And lies in bed for years.

ACKNOWLEDGMENTS

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Christ the Meaning of Life

By W. Norman Pittenger

WHAT IS THE DEEPEST significance of life and of the whole world in which our tiny human lives are set? This, we are often told, is the great problem facing men of our own day. And to that question the Christian Church professes to have the answer; we believe that we know, not through any merit of our own, the meaning of the world and its essential purpose so far as we men are concerned. If we do not think that we have the answer, but are simply like our companions in the day's march, seekers after a truth never yet attained, the Christian Church might just as well close down. But if we are convinced that we do possess that answer, that the Christian religion can offer not a problem but a solution, then we have a mission to the world which is of incalculable importance in an age such as our own.

If modern men would only listen to the voice of the experience and deep thought of the Christian Church, how their search for life's meaning would be shortened! For it is the certainty of Christians that they *know*, and such certainty is compelling in a time like this. What is the Christian answer?

Briefly, it is that the purpose of God for men is His own self-expression culminating in the creation of a closely-knit fellowship of loving souls here and hereafter. He would bring those whom He has created into a body which is one with Himself, and would raise even the natural order to a new level as the adequate expression, in its degree, of the eternal Godhead.

Now let us attempt to expand this statement. But first it may be urged that its meaning is suggested by our own experience of friendship and love. By love we leap across the barriers of individuality and come into intimate communion with one another, so that we may properly say that we live in and for each other. This mystical fellowship is the secret of all true friendship; it is the heart of all genuine love. In somewhat the same way, we believe, all things are eventually to be knit together and bound to God by the reciprocal love of Creator and created. The final end of the world process is a fellowship of love in which all good will be conserved and taken up into Deity, until God be all in all.

God for Christian faith is the one eternal Reality in which all other realities exist by participation. He is perfect creative love, and He wills that His love be shared by created beings. The self-being of God is complete in itself, yet of His very loving nature He seeks continually for self-expression (dare we say for further self-realization?), and the many-graded cosmic order may be seen as the result of that desire. The key to our intimate understanding of the meaning of the world process has been given us once for all in Jesus Christ, in that particular instance where the universal scheme was made plain, and "the Love that moves the sun and the other stars" was definitively manifested for us men and for our salvation.

For the Christian, therefore, love is not merely an ethical principle; it is God in action, a metaphysical fact, the very center of God's being. Everything which partakes of true love and real goodness partakes of God and manifests Him, for He *is* love. Thus the whole world-system when seen in Christ can be understood to be upheld by a loving Reality, who is Himself the meaning and the end of it all.

This world is for us "a vale of soul-making," as John Keats once put it; for us men, its object is the creation of loving souls, and the whole universe seems somehow to have a part to play in the great work. We cannot say it is the only purpose, or even the most important purpose of God; but we may fairly claim that it is God's purpose for *men*. And we may cherish the hope that as we progress in His love and service, our insight may be clarified and we may come to know more fully the will of this God whose innermost nature has been revealed in Christ.

The revelation in Christ at a particular time and place is a

revelation to all men and forever, because it is a revelation of what is eternally true. Christ focusses for us the nature of God; and His revelation is therefore normative and ultimate, although it is capable of infinite development and growth in application. We must claim that every man who worships God worships (however inadequately and whether or not he recognizes the fact) the same God who was manifested uniquely in Christ. There is no other God, but there are degrees of apprehension and experience of that one God.

The Incarnation in Christ is an inclusive Incarnation. The *Logos* (that is, Deity in outgoing activity) is ever at work, by His initiating activity inspiring and guiding, helping and healing men. He lightens every man. In Christ, that *Logos* dwelt and acted fully among men and in man; He became flesh. And all those radiant beams of divine revelation (in Heiler's image) were brought into one clear and burning flame. Our whole religion and life centers in this knowledge and power of God given to men in Christ. His life is the major sacrament of the love of Deity. Even if God is everywhere present and active in varying degrees of fulness (as we believe He is), it is clear that unless He is specially found and active *somewhere*, normatively and preëminently, His universal presence and activity avail us nothing. Our Lord is that *somewhere*. By Him we can interpret and participate in the whole process, for He is the crowning self-disclosure and self-giving of the divine being who is everywhere at work. It is in relating us to Christ, so conceived, that Church and sacraments find their only real significance. Through them the divine energy released in Him is available to men today.

Our Lord Christ is love at its highest. What an insight that gives us into the depths of the divine nature! He is the effectual symbol of God and of God's purpose for men, not by our choice but by what He is in Himself; the symbol partakes of the Reality which it expresses. Christ is fully expressive of the Divine Life imparted to men; as the expression of God in manhood, what *in* Him is signified, *by* Him is actually conveyed. God can be revealed and imparted only by God, under whatever forms. And the love of Christ is the majesty, as it is the nature, of Deity.

Courage

THE ONE GIFT which I pray is *courage*. Three ladies whom we know, elderly now, daughters of a publisher, successor to old Newbury who was at the corner of St. Paul's Churchyard a hundred years ago, were swindled out of almost every penny of their money by fraudulent trustees at their father's death. Gently brought up, they were not daunted, and started a typewriting office in Norfolk street, Strand, enduring actual hardship and obliged to work all night when stuff came to be copied in the evening which had to be returned early next morning. Last week we heard from them. One had been in a nursing home with pleurisy. Just as she was getting better, after a month's illness, her sister had to go into a hospital with sciatica. It fell entirely to the third sister to keep the typewriting going. The letter one of them wrote to us is such as one of the Spartans might have written after "combing his long hair" in the pass of Thermopylae. The clouds are breaking for them a bit now, I am thankful to say. How the simple, brave words of these women did shame me!

—William Hale White.

Militarism

THE MOST DESPERATE form of salvation proposed for the world today is militarism. War is an old acquaintance of the human race. Men have fought for land, for gold; they have fought for position and power, for a place in the sun, for fame and for glory. But it seems somehow that it was left to our own age to preach war for its own sake.

—Rev. Percy L. Urban.

Scrapping Machinery

By the Rev. C. Leslie Glenn

Rector of Christ Church, Cambridge, Mass.

IT WAS the man on the boat who got me started. He was a Quaker. He joined our party in the library after dinner the night of the masquerade. I suppose I was impatient anyway because the boat was slow, and we were anxious to reach home. And that particular evening I should much rather have been watching the masquerade than sitting in the library discussing High Themes. There were two Episcopal clergymen, one Canadian minister, and their respective wives in our conversation when we were joined by this Quaker. I did not know he was a Quaker until he mentioned it to us in his opening remark, and then he said (and this is what really got me started),

"How is organized religion in America and Canada?"

Perhaps we all were startled to have a Quaker ask about organized religion, and before we could frame our thoughts to answer for our respective countries, he began,

"It seems to me that in the present state of religion in England one must ask himself whether religion is not failing to hold the young because it has no clear message rather than because external conditions have changed. Some say that the religious forces are not organized to work effectively in a society whose habits are different from an earlier day, but I think this is too easy an explanation. Of course in my boyhood we had no motors (autos to you) and no cinema (movies, he meant) and the Sabbath was a day for quiet and church-going. Young people today might be told how we gave ourselves with enthusiasm to meditation in meeting. Nowadays, where I live, and indeed all over England, there is a tremendous new interest in tramping and cycling. Boys and girls by the hundreds go out all day Sunday over the moors. . . ."

He had a way of saying moors as if it were "mewers" (small kittens or something), but you must not think that I was prejudiced by his accent or his deliberate speech or his strange names for things. After all, foreign travel is supposed to be broadening and here was I being broadened and translating as fast as I could. Then he went on,

"I have often thought, why wouldn't it be possible for someone, I'd do it if I were younger, to go off with these young people, and tramp with them, and perhaps when they rested, to read poetry to them, and then as opportunity was given, talk to them?"

He mentioned another idea of his, which was to have family prayers on Sunday in the trampers' hotels that are springing up all over Great Britain. "But it must come from within; it couldn't be put over by a committee. It mustn't be organization but the spirit welling up from within."

I did not quite take this in at the moment because I was trying to picture myself cycling over the moors, or tramping through the lakes, or whatever you do on the sands, instead of my usual Sunday occupation, which is conducting services in a church. My wife, who was also listening, says that the whole thing is distasteful to me because I don't like picnics, with or without poetry. Maybe that's so, but I shouldn't mind holding prayers in a farmer's parlor or in some hostel (only of course in response to a demand from all the young life that had spent the night there). There might be some difficulty over keeping the dish washing quiet while it went on, and no one would know the

IN THESE FEW DAYS before General Convention, when the critics of the National Council are loading their guns with everything from salt to buckshot, it is rather refreshing to get another view of the situation. ¶ This poignantly human article, in which the author candidly states he thought of his splendid answers to the Quaker many hours too late, will make the critic who reads it think of exchanging his blunderbuss for an air rifle, if not for a pea shooter.

second stanza of the hymn, but the spontaneity of the desire for the thing would carry it off, if it didn't get too organized. These thoughts simply flashed through my mind in the brief pause before his concluding remark,

"Of course it is the Quiet we lack, and not the organization."

I believe this so thoroughly that his reference to it made me ashamed of the conversation we three preachers and three wives had been holding about hours of

service, methods of preaching, planning of calling, districting of parishes. Here were the young people out on the roads, walking in England, riding in America, while we planned and planned without any Flame. I thought of what Thornton Wilder says about the Abbess in *The Bridge of San Luis Rey*:

"Her plain red face had great kindness, and more idealism than kindness, and more generalship than idealism. All her work, her hospitals, her orphanage, her convent, her sudden journeys of rescue, depended upon money. No one harbored a fairer admiration for mere goodness, but she had been obliged to watch herself sacrificing her kindness, almost her idealism, to her generalship."

AND THEN, as I said at the beginning of this article, I got started. My mind tried to grasp precisely what we were talking about. I suppose we always begin to get at something when we begin to examine the obvious, and nothing could be more obvious than that we ought to cultivate the Spirit and never get lost in technicalities.

"You asked me, Sir," I said to him in my imaginary conversation later as I lay awake in the berth, "Why no one goes off on the moors with these boys and girls on Sundays. I'll tell you why. It's due to faulty organization. There's plenty of Spirit, but very little planning." I laughed to myself as I imagined the look of astonishment that would come into his face.

Then to bring it right down to earth, to the very hub of the universe, I changed in my thinking from moors to snow fields and I said aggressively, "What about the snow trains that leave Boston every Sunday morning during the winter months to take people skiing?" (The rest of this is me talking to him.)

1. The rector cannot go skiing on Sunday because he must stay in his parish, and he has not enough assistants to send one of them because he has not yet raised enough money to be able to pay their salaries.

2. He could send laymen trained by himself of course, but,

a. He may not believe in laymen doing this sort of thing or he may not know how to train them to do it, in which case I should admit it was a failure of Spirit.

b. Much more probable it is, however, that he has not time to train these laymen. As the church is organized and as his time is planned, he is not free to train others.

3. By a strange irony he does not even know that people go off on ski trains or their equivalent of moor, forest, road, and beach. If he has any measure of effectiveness, his church is filled anyway on Sunday morning with the people who are left in town, and so, if you want to make him realize that he is not reaching many of his younger people, you must organize some plan for telling him this and then give the poor devil some idea of what he can do about it. Mind, you can't tell him to be more spiritual,

because we are assuming that this person is spiritual enough already to help people in the Sunday services and in the opportunities that come from that.

4. Being a Quaker it would never occur to you, Sir, that there could be a central organization of many parishes called a diocese that could deal with these general opportunities that no one parish is strong enough to seize. (Or an organization of many dioceses called the General Convention and National Council.) I am not thinking of ski trains or hikers now, but of an opportunity like the Civilian Conservation Corps. Has any one any money or organization that can manage religious leadership for the 300,000 young men in these camps? They have been there a year now.

I am not the one to be dashing cold water on schemes and I am as sanguine and full of ideas and plans as any one, but what I am trying to say is that you cannot be reading poetry to young people on the moors unless you can pay for the sandwich that you carry in your pocket.

I realize how cynical that sounds. But I think the world is full of people with good plans for the future of religion that will never be fulfilled because they do not think out how to fulfill them. *And they excuse themselves for not thinking out the details by saying that we must wait for a deeper message, or even, that we have too much planning.* They confuse vagueness with spirituality, and unconsciously assume that because tramping on the moors is a little tenuous in its practical working out, it must therefore be more religious.

We can all understand the mood of "O for the wings, for the wings of a dove. Far, far away would I fly, would I fly." But this must be alternated with some humdrum planning. The joke is, I agree with all that my Quaker steamer acquaintance said, and in spite of my pretended impatience I admired his poise and spirit. We need people who can point us to unexpected proposals. But two rules must be observed by all such prophets or I shall make bold to rebuke one to his face next time:

1. They must not label their plan spiritual, Franciscan, creative, or vital, just because the details are not worked out.

2. They must not refer by elaborate indirection to the combined present effort of the rest of the Church as so much machinery. (Oh, the mechanics of Morning Prayer; yes, but oh, the sand that gets into the bacon on the moors.)

But there is a lot of machinery with no spirit. Yes, and there is a lot of Spirit with no body and without a body it cannot have expression. And which is worse is really an open question. At any rate the mechanical crowd usually recognize that they must spiritualize the organization; and the prophets are under a similar obligation to give substance to their dreams.

I suppose that my fundamental regret is that we are robbed of the help of many fine people in our present organizations because they are waiting for some tentative idea of their own to be organized. And until their own idea is organized—embodied in a plan—no real work can be done on it. Hence they are unconsciously driven to the conclusion that there is nothing to be done.

"Like Jack-a-dreams, unpregnant of my cause."

I SAID the Quaker got me started. Well, the thing that finished me was the recent article in one of our Church papers by some one who refused to sign his name because his office "might seem to commit others with whom he is intimately associated." The article was entitled Shall We Scrap 281? And the answer he gave was Yes! Give up our Church Missions House! "Evangelization is the thing and the only thing," he wrote. "We have largely lost this idea in a mass of machinery and organization."

I agree. It is the idiotic simplicity of the revolutionary idea, and I fall for it every time. I probably will not do much about it except grow careless about our parish quota, until he organizes something to take the place of the organization he is sweeping away. When the new machine comes, I hope it will provide skis and a warm muffler for all us preachers up here in the cold climate.



The Sanctuary

Rev. George L. Richardson, D.D.
Editor

Retreats

READ Psalm 143 (Prayer Book Version).

FOR THE PAST sixty years, retreats have been growing in influence and favor in the American Church, and there seems promise that they will be still more widely used in future. This is a hopeful sign, for nothing can take the place of the retreat for building up an intelligent and stable practice of devotion. More is sometimes gained in a retreat of two or three days than in weeks of ordinary parochial activities, and there are many instances of lives being completely changed, vocations recognized, and doubt and confusion of mind cleared away in such a period.

A retreat may be made by an individual alone. All that is actually needed is a quiet place where the soul can be still and turn to God. More generally, however, a group of people is gathered under an experienced leader. In either case, however expert and wise the conductor may be, the work is chiefly done by the retreatant.

Whatever be the theme of the meditations or the scheme of the retreat, in order that it may be effective, there must be three conditions fulfilled, or rather a threefold purpose kept steadily in mind. Our psalm vividly suggests what these ought to be:

(1) "I stretch forth my hands unto Thee." The purpose of every retreat is to know God better, to draw nearer to Him. The face must be turned toward God, the soul stretching out toward Him. So much of our failure in Christian living comes from a defective knowledge of God, a cloudy and disordered vision. In our modern life, so crowded with occupations or perhaps so cluttered by self-indulgence, we seldom can find free time to give attention to God long enough to know Him well.

(2) "Teach me to do the thing that pleaseth Thee; for Thou art my God." Only the mind open to teaching, and obedient because of the conviction that God is "my God," can gain much benefit from a retreat. Notice what needs to be taught. Christian knowledge is often thought of as knowledge of the facts of the Bible or the Creeds, or of feasts and fasts and the meaning of services or the symbolism of Church architecture. It is well to know these things, even necessary, but our most crying need is that we should know "the thing that pleaseth Thee." That is the teaching for which our ears must be open in retreat.

(3) If these two conditions are fulfilled, the hands outstretched to God, the ear attentive to His teaching, then the third and most important of our objects will be attained: "Quicken me, O Lord, for Thy name's sake." To quicken is to make alive. It will be the testimony of many who have made retreats that one feels at the end an influx of new life, something like the transformation that comes in springtime when the whole earth seems to pulsate with growth and every leaf and grass blade aspires to the sunlight. So, as the soul emerges from the silence and discipline, the meditation and worship of a retreat there comes a sense of quickening energy, of renewed life. Old difficulties drop away, problems before insoluble become clear, and religion takes on a triumphant and invincible quality, its normal quality indeed, but too little known to many of us Christian people.

O Lord Jesus Christ, who art ever ready to send Thy Spirit to all who seek Thee, bless all who from time to time withdraw from the world to hear Thee speak. Help us, we beseech Thee, to provide larger opportunity for retreats throughout the Church, and grant that all may be done to Thy glory and the upbuilding of the spiritual life of Thy people, who livest with the Father and the Holy Spirit, one God, world without end. Amen.

(Bishop S. B. Booth)

The World Conference Continuation Committee

Hertenstein, Lake of Lucerne, Switzerland, September 3d to 7th

SOMETHING OVER seventy delegates to the Continuation Committee of the World Conference on Faith and Order assembled at the comfortable Schloss Hotel at Hertenstein on Monday, September 3d. The evening was given over to the organization of the work in hand—the chief objectives being two, the set-up of the expanded Executive Committee and the selection of subject matter for the next Lausanne Conference, proposed in April, 1937. Nevertheless, the value of two days' papers dedicated to (1) *The Church and the Word of God*, and (2) *The Church and the World* made this year's Conference of outstanding interest.

The widely representative character of the group which met for this session of the Continuation Committee is indicated by the following partial list. Among the fourteen Anglicans present were two Archbishops, York and Dublin, and six bishops; among the six German Lutherans, Bishop Heckel of the Reich Church government as well as several who are in the Confessional Synod; the Old Catholics were represented by Bishop Adolf Kury of Switzerland; the Russian Orthodox by Prof. N. Arseniev of Königsberg, and the Rev. S. Bulgakoff of Paris; the Jugo-Slavian Orthodox by Bishop Irenaeus of Novi Sad; the Norwegian Lutherans by Bishop Stören; the Swedish Church by Baron de Bildt, Dr. Björquist, and Dr. Bohlin; the Swiss Protestants by Dr. E. Choisy, President of the Federal Council; the Scotch Presbyterians by the Rev. G. S. Duncan, Dr. William Patton, and Prof. Manson; the Alsatian Church by Prof. Ménégoz; the Hungarian by Dr. Karl Pröhle; the Dutch Reformed by Dr. Visser t'Hooft; the Polish Lutheran by Konsistorialrat D. Hildt; the French Protestant by Dr. d'Aubigné and Pastor Andre Jundt. The American members of the Continuation Committee present were Dr. A. C. Garrett, Friends Meeting, Philadelphia; Dr. J. S. Ladd-Thomas, Methodist,

Philadelphia; the Rev. Floyd W. Tomkins, Episcopal, Washington, Conn.; Dr. Frank Gavin, Episcopal, General Seminary, New York; and Dr. Henry Smith Leiper, Congregational, New York.

On Tuesday morning Prof. Sasse read his paper which, among its other great values, introduced non-German hearers into the problems now agitating German theology. Since the Barthian movement began, there has taken place a remarkable revival of Reformation thought, for the revindication of the Reformation and its favorable revaluation has been largely the program of contemporary German theology. Prof. Sasse's paper was followed by one of an entirely different complexion—that of Bishop Irenaeus of Novi Sad, who persuasively re-stated Orthodox theology. The discussions following, begun by Prof. Goudge of Oxford (Anglican) and Dr. Garrett of Philadelphia (Quaker), elicited a number of speeches from the floor, among which those of Prof. Ménégoz (Alsace), Fr. Bulgakoff (Paris-Russian Orthodox), Prof. Pröhle (Hungary), and Dr. Zoellner (Germany), were notable. The afternoon session carried the discussions further, and the evening canvassed views of the members with regard to most points related to the program for 1937.

Wednesday morning Prof. Clavier read his paper on *The Contrast Between the Church and the World*. From the standpoint of an avowed Calvinist, he presented a radical re-interpretation of many ideas of that theologian, involving a distinctly innovatory revaluation of his principles. A Scotch professor of New Testament, better known in America than Prof. Clavier, followed with a paper on *The Church and the World*, in which he dissected, commented upon, and systematized the verdict of the New Testament. Prof. Gavin opened the discussion by an address in which, after defining his terms, he suggested that the fulness of the Catholic tradition, if properly regarded, was



MEMBERS ATTENDING THE WORLD CONFERENCE CONTINUATION COMMITTEE MEETING

SEATED, left to right: Prof. Jundt, Canon Hodgson, the Archbishop of Dublin, the Bishop of Gloucester, Bishop Stören (Norway), Dr. Lindskog (Sweden), Bishop Irenaeus (Jugo-Slavia), Prof. Deissmann, Archbishop of York, Dr. Merle d'Aubigné (France), Prof. Lang (Germany), Bishop Kury (Switzerland), Fr. Bulgakoff (Russian Orthodox Seminary in Paris), Bishop Palmer, Prof. Sasse (Germany), Canon Douglas, Dr. Goudge is standing just behind and between the Archbishop of York and Dr. d'Aubigné, Prof. Arseniev of Russia is just behind Bishop Palmer. Dr. Gavin is behind Canon Hodgson and the Archbishop of Dublin.

both inclusive and dynamic, preserving and mediating the values of the Lutheran emphasis on the Word and the mission to society which Catholicism has constantly maintained. In the ensuing discussion Prof. Deissmann, the Rev. G. Ankar (Sweden), Prof. Pröhle, Fr. Bulgakoff, the Bishop of Gloucester, Prof. Arseniev (Russian Orthodox), and Mr. Björquist (Sweden) took part. In the afternoon session the chairman, the Archbishop of York, as he had done on Monday, summed up the discussion.

Thursday morning began with a consideration of the proposed programs—one full scheme suggested by the Rt. Rev. E. J. Palmer, and other alternatives proposed by Drs. Deissmann, Sasse, and Lang, which with the attendant discussions were remanded to the Executive Committee. Dr. Visser t'Hooft spoke in the name of the Youth Movement, in a vein which followed the lines, to a great degree, of the American proposals as presented to the Conference. Dr. Patton addressed the Conference on the matter of a suggested volume in which members of the W. C. F. O. and I. M. C. should cooperate. Two theological committees were set up—one, under Dr. Zoellner with Prof. Sasse as secretary, to study The Word of God, and the other under the Bishop of Gloucester to study The Ministry and Sacraments. Both committees organized themselves with as many members as were there present Thursday night and got to work. Friday morning was also spent by the latter committee in planning its syllabus and dividing the appointed subjects. The Conference also created a third committee, with Dean Sperry of Harvard as chairman, and the Rev. Floyd Tomkins of Washington, Conn., as secretary, to deal with The Empirical Approach to the Problem of Reunion. Prof. Gavin is a member of the Bishop of Gloucester's and the American Committee as well.

The whole Conference was extraordinarily well planned and organized: prepared papers in other languages were translated and issued in English; long memoranda presented in typescript, and the Report of the Secretary—Canon L. Hodgson of Winchester—also contained analyses of many of the subjects to be discussed. It is to him and the chairman, Archbishop Temple, that the Conference owes a great debt. The next meeting will probably be in August, 1935.

A FOOL'S PRAYER

GRANT ME such wisdom, Lord, that I may be
Unanxious when those Wise Ones cry, "Unwise!
So blind, indeed, not knowing truth from lies;
Pouring himself, his goods and sympathy
In any hands out-stretched for charity.
Such undeserved generousities
Are a Fool's folly and such folly buys
A Fool's name, much mirth with mockery."

Keep me still careless of men's power to hurt.
And, if deceit, contempt, and treachery
Tempt me to walk by some more careful rule,
Show me again Thyself nailed to a Tree,
Thy love, Thy gifts all trampled in the dirt;
Then in my heart Thy voice, "O Fool—My Fool."

ALAN W. SIMMS LEE.

ORATORY

THE SKY is a dossal, Virgin-blue,
The trees are candles all alight
With dawns and sunsets to renew
Our thankful awe for day and night.

The level lawn is an altar spread
With daily mercies; Deity
Dispenses here His wine and bread
If I but bring expectancy.

VIRGINIA E. HUNTINGTON.



Churchwomen Today

Ada Loaring-Clark, Editor

OUR KEEN INTEREST was awakened through last year's mission study on the whole problem of the Indians, and we have never forgotten their plea to our Chief Executive that he: "Give to us, Great Father, understanding, sympathy, patience, and protection. In the America which was ours before it was yours, we desire to take our place in the ranks of Christian citizenship."

Indians in Utah

My attention has recently been directed to the work our Church is doing in the heart of the Uintak Mountains, in Utah, where the government has set apart a reservation for the Ute Indians, numbering now about 1,200 people. They are a primitive race and the best way to minister to them is a great problem. We have missions at two points, nineteen miles apart. Until 1897 absolutely nothing was done by any Christian missionary for these Indians. In the spring of that year Bishop Leonard determined to organize a mission among them and sent the Rev. George Vest who built at Leyland, now Randlett, a church and a rectory. Progress was slow and difficult at first but even if there were no results it would still be our duty to help. In the past nine years, during the incumbency of the present missionary, classes have been presented for confirmation each year, one numbering forty-one, and large numbers have received the sacrament of Holy Baptism. Indians are, in the truest sense, deeply religious. The Ute Indian is no exception. He expects everything to center around his religion, and his religion to enter into every phase of his life.

Through the Church's influence and teaching Indians have been led to abandon some very cruel customs. The Utes are very fond of their children, but when a mother died leaving a baby, they did not know it was possible to save its life, so they said: "The mother will be lonely without her baby in the Spirit-land" and they buried it, frequently alive, in the grave of its mother. Many of these children in the years passed were rescued by our Church workers. Deaconess Carter rescued two baby boys and took care of them till they were able to take care of themselves. The Indians became very fond of these two particular boys and now the awful custom of burying children alive has gone forever. Surely this alone is worth all the money which the Church has spent during its thirty odd years among the Ute Indians.

Many people have an idea that Indians have plenty of money. This is not so. Even while Utes were receiving from the government some annuity money they were very poor; but now, since the annuity payments have stopped, they are poorer than ever. Many of them suffer through the long, cold winter when the mercury goes down to more than forty below. From insufficient clothing old men and women have frozen to death. Boxes of clothing sent from all over the country have been distributed and so relieved suffering; in several known and doubtless many unknown cases these clothes have saved lives.

The Indians of today, so many of whom belong to our Church, must meet the demands of the transition period; they cannot turn back to the old trails. They are just coming into citizenship. What kind of citizens would we, as Churchwomen, have them be? This offers a present day challenge to the Church. We owe a debt to the Indians, as patriots and Christians, which proximity and the claims of neighborliness bring. No one questions this. The long deferred payment of this debt calls for immediate settlement; for a constructive program of advance instead of retrenchment policies. The younger generation, most of whom are baptized and confirmed members of the Church, are looking to the Church's missionaries for guidance in the Christian way. They do not want to return to their pagan ways, they know they are false. They want us, their sisters in Christ, not only to point the way in paths of righteousness but to cheer and support them.

Our Future in Religious Education

By Leon C. Palmer

General Secretary of the Brotherhood of St. Andrew

WHAT SHALL BE the future of religious education in our Church—especially during the coming triennium?

With the approach of General Convention the future of the Church's work in every department is being discussed and many suggestions, some quite radical, are being made. It has been suggested, for example, that we do away with certain National Council departments, including Religious Education, and concentrate our efforts and expenditures nationally upon missions. There are probably few who would concur in this suggestion, but the fact that it has been made invites an expression from those of us who believe in religious education and have convictions about the opportunity and responsibility of our national and diocesan departments of religious education.

As a parent, and as a layman who has had for some years an active interest in religious education, I wish to submit three statements for the consideration of our national leaders and the Church at large.

(1) *Religious education is a primary responsibility of the Church, second to none in importance.*

The expansion and even the maintenance of our missionary work (especially in these days of "re-thinking," when the central motive of Christian missions is being questioned and minimized) depends upon our developing a well-informed and adequately motivated interest in missions. This cannot be done merely by study classes, which appeal chiefly to those already interested and which are planned for those who have passed out of the plastic age of childhood. Neither can it be done by an occasional sermon or "talk to the children" by the rector. It can be accomplished only by systematically and steadily developing the missionary spirit, the attitude of world-friendship, as a basic element in character, by means of an educational process beginning in childhood and extending through youth into maturity.

The modern Church school, through story, song, picture, prayer, discussion, study, handwork, and personal service throughout the years of childhood and youth, can develop such an attitude. This, and only this, can inspire to action and motivate service. Such a program will produce a Church fully conscious of its world mission and its social responsibility, and will thereby not only produce missionaries and missionary support but will also inspire to social justice and lead to the solution of problems of national, international, racial, and industrial relationships. Under God, the maintenance and expansion of our Departments of Missions and of Social Service depends largely upon the true effectiveness of the parish program of religious education. The proposition to do away with the Department of Religious Education, in order thereby to conserve and develop the missionary work of the Church—the personnel and financial support of which depend upon popular interest and intelligent conviction—is nothing less than suicidal. Indeed, the "Great Commission" itself, with its threefold command, "Teach all nations . . . baptizing them . . . teaching them" (St. Matthew 28:19-20) is as truly a program of religious education as of foreign missions.

(2) *The Church school (including its young people's department and affiliated adult study groups) is the chief agency of the Church for religious education.*

Granted that many, perhaps most, Church schools at present are pitifully inadequate and inefficient, with small enrollment, insufficient time, little equipment, untrained teachers, and antiquated curricula; nevertheless, its past achievements and its present potentialities whenever its leaders combine religious devotion with educational technique, fully justify us in placing it at the center of the Church's educational program. It is to be found in practically every parish and mission, it has a recognized place in

the parish organization, it enrolls a larger number of persons than any other organization of the Church, it includes ideally and often actually the entire span of human life from the cradle to the grave, it majors on that period of life which is most plastic and responsive, it provides (in theory at least) a graded program adapted to each age, it enlists the services of a host of volunteer workers who represent on the whole a choice cross-section of the Church's membership; and, best of all, it is today being stirred by a widespread spirit of discontent and self-criticism which is the necessary preliminary to an era of substantial improvement and steady growth.

Moreover, no other existing agency in the parish can take the place of the Church school. There are other methods and programs, each with its own distinctive value, but none as comprehensive, inclusive, and well-balanced. The Children's Eucharist, with its almost exclusive emphasis upon worship; the rector's annual confirmation class with its limited membership and short-term specialized course; the sermon, which is seldom intelligible to children, does not always appeal to young people, and even by adults is sometimes listened to in an attitude of passive receptivity rather than intellectual activity; attendance upon the service of Morning Prayer, which is primarily planned for and expressed in the language of adults rather than of little children and which does not provide definite instruction; the Sulpician catechetical method, with its emphasis upon rote memorization of words and phrases and its limited appeal to reason, imagination, emotion, or expressional self-activity; the various organizations for youth, with their slight educational content, limited membership, and frequently one-sided emphasis—none of these, however good in its place, can adequately meet the religious-educational needs of the Church today.

From time to time some parish that has failed to develop an effective Church school—through lack either of educational leadership, suitable curriculum, competent and conscientious teachers, or willingness to invest money in religious education—will propose giving up its Church school and reverting to one or more of these inadequate methods. Usually this is a counsel of despair, based on lack of educational vision and devotion but rationalized as a "return to the Church's own method," etc. There is no agency or program that in the long run can take the place of a well-organized, properly graded Church school, taught by teachers who have at least some training for their task and are seeking more; and to whose work the parish gives proper recognition and financial support; using lesson courses and methods based upon sound modern educational science; and having a carefully prepared service of worship that both gives natural expression to the children's own spirit of worship and at the same time trains them for participation in the worship of the Church. To build such a school takes time, thought, and persistent effort, but it can be done; and the temptation to turn aside from the highway to this goal by taking some superficially easier but ultimately ineffective substitute must be steadfastly resisted.

(3) *Developing the efficiency of our parish Church schools is the central task of our national and diocesan departments of religious education.*

It is conceivable that one might be in full accord with all that has been said above and yet feel either that no guidance, other than that of the individual rector, is needed in this task; or that the policies actually followed by our Department of Religious Education are not adapted to securing this end.

As to the first, we must remember that comparatively few of the clergy have had adequate training in the principles and methods of modern religious education. Some seminaries make prac-

tically no provision for such training; others offer a few courses which are in effect little more than a bare introduction to the subject. In most cases the clergy themselves are the first to recognize the inadequacy of their preparation in this respect and are correspondingly grateful for any real and definite help from workers who have had special training and experience in this field.

The rector of the average parish, serving on the usual inadequate stipend, does not ordinarily find it possible to purchase the text and reference books and current publications that would enable him to equip himself, train his teachers, and keep abreast of the times in religious education. Still more is this true of the rectors of small parishes and those serving in the rural field. There are even rectors of large city parishes whose libraries contain few if any recent books on religious education, and who because of the multiplicity of their duties have not found time to equip themselves properly for leadership in this part of their parish work.

To all these the national Church owes a duty. It should and can, through a competent and vigorous national Department of Religious Education, with coöperating diocesan departments, make available to all the clergy and through them to all the workers in their respective Church schools a knowledge of the best methods of modern religious education. The clergy and their lay assistants need this help and know that they need it; and they have a right to expect it. Theoretically, perhaps, every clergyman should be an expert in religious education, but in actual fact few of them are; and it is a condition, not a theory, with which we are dealing.

Second, as to the future policies and program of our national Department of Religious Education we shall doubtless have some pronouncement at General Convention. Obviously, the relevance of this plea for maintaining and strengthening the Department hinges upon the type of leadership that it gives us; and as we are at the beginning of a new triennium and under new leadership, this remains to be seen. Our executive secretary, Dr. McGregor, has been in office only a little over a year and has wisely taken his time to formulate a definite policy, which we may hope will be announced at this Convention.

MEANWHILE, let us indulge for a moment in wishful thinking and express our hopes, which may be summarized as follows:

(a) *That the department will specialize in practical methods for the average Church school.* For some seven or eight years past the department has specialized in research work, collecting psychological data and developing educational theory. The time has now come to balance this by an equally pronounced emphasis upon giving definite practical help to our Church school workers, especially those in the small parishes and rural fields. The average Sunday school in the Episcopal Church, it is said, has only about fifty or sixty in attendance; if so, then one of the major concerns of the department should be to discover, develop, and promote plans and methods that will be practicable and helpful to schools of this character.

In time past there has been some complaint (which may or may not have been well-founded) that the department did not give specific help on practical problems. It is to be hoped that the new administration will not fall short at this point. And while we should be grateful for the contribution of educational theory that comes to the department from such institutions as Columbia University, we should not make the mistake of assuming that theoretical knowledge without practical parish experience under average conditions will qualify a person for leadership; and we should also make sure that the philosophy underlying our religious educational theory is soundly Christian. The theologian as well as the psychologist, the "forgotten man" of the average parish, as well as the technician skilled in projects and activity programs, must be consulted; each has a contribution to make.

(b) *That the department will collect, critically evaluate, and systematically disseminate information as to the best methods of work.* While we perhaps ought not to ask the department as such to originate improved methods for the Church school, we may at

least expect it to gather information as to what is being done, both in our own Church and elsewhere, have these practices and experiments critically evaluated by members of the department staff or others who are qualified both by technical training and practical experience, and then systematically promote those plans and methods that are found to be sound in principle and generally effective in practice. This can be accomplished through personal conferences on the field, through correspondence, through reports from diocesan departments, through conventions and regional conferences, through bulletins and other publications, etc. Each Church school should be enabled to profit by the experience of all other Church schools, plus the skilled judgment of our national leaders.

(c) *That the department will initiate, and give vigorous leadership in, a concerted effort to improve the methods and increase the enrolment of our Church schools.* We greatly need an emphasis upon systematic, organized promotion of better methods. In the past research has overshadowed promotion, production has outstripped distribution. Our greatest need at present is not for more advanced theory but for wider use of what has already been discovered.

It is possible that the department, through an excess of modesty, may fail to take sufficient initiative and assume the active leadership that rightfully belongs to it and for the exercise of which it was created. By canon it is charged with the responsibility of "developing" the work of religious education in the Church; and development presumably includes both increase and improvement. The national department does not and should not have any authority over the diocesan departments or the individual Church schools; but it does have the right and duty of helping by way of suggestion. And this responsibility is not adequately discharged by a policy of waiting to be consulted and offering help only when requested. Usually those who most need help are the last to ask for it. The department should take the lead. If it has the courage to lead and the ability to lead wisely, there is no question but what our dioceses and parishes will welcome its suggestions. We do not desire authoritative direction, but we do desire sound leadership.

From Church school workers throughout the Church there comes today the Macedonian cry, "Come over and help us. Translate educational principles into practical methods for teaching Christian truth and building Christian character. Enlarge our vision and strengthen our purposes." Will the Department of Religious Education undertake this task, and will General Convention make it possible for it to accomplish it?

Our Living Bond

OF THE pride of Satan what I think is this: it is hard for us on earth to comprehend it, and therefore it is so easy to fall into error and to share it, even imagining that we are doing something grand and fine. Indeed many of the strongest feelings and movements of our nature we cannot comprehend on earth. Let not that be a stumbling-block, and think not that it may serve as a justification to you for anything. For the Eternal Judge asks of you what you can comprehend and not what you cannot. You will know that yourself hereafter, for you will behold all things truly then and will not dispute them. On earth, indeed, we are as it were astray, and if it were not for the precious image of Christ before us, we should be undone and altogether lost, as was the human race before the flood. Much on earth is hidden from us, but to make up for that we have been given a precious mystic sense of our living bond with the other world, with the higher heavenly world, and the roots of our thoughts and feelings are not here but in other worlds. That is why the philosophers say that we cannot apprehend the reality of things on earth.

God took seeds from different worlds and sowed them on this earth, and His garden grew up and everything came up that could come up, but what grows lives and is alive only through the feeling of its contact with other mysterious worlds. If that feeling grows weak or is destroyed in you, the heavenly growth will die away in you. Then you will be indifferent to life and even grow to hate it. That's what I think.

—F. Dostoevsky.

Blackstone Valley, 1934

A Tale of the Textile Strike

By the Rev. Thom Williamson

Rector of Trinity Church, Pawtucket, R. I.

THE BLACKSTONE VALLEY in Rhode Island is named for the very first Christian clergyman who settled in Rhode Island, the Rev. William Blackstone, a priest in the Episcopal Church. He is said to have left England for Massachusetts to get away from the Lord Bishops, and soon after to have left Massachusetts to get away from the Lord Brethren. He seems to have had a considerable amount of peace and quiet in Rhode Island, but the place where he settled and where his monument now stands is near the center of a valley where for some years there has been too much "quiet" and not enough peace.

I suppose that during the World War there was more peace (industrial) in the Blackstone Valley than after quiet came to the armies and navies of the world. After peace came to the rest of the world depression came to the Blackstone Valley. When people spoke or wrote of the prosperity of this nation (up to 1929) we up here smiled ruefully. When the rest of the country dropped into a depression after 1929 we did not go with the rest, for we were already there—only after 1929 we went farther down.

Then came NRA and temporary or partial improvement. Next came statements of unfair practices in the mills, though not universal in scope. Then came The Strike.

Do you want to see the strike in the Blackstone Valley of Rhode Island? Well, on the first day most of the loyal union members went out—or rather did not come in. Only about fifteen per cent of the operatives actually quit work, and this would not win a strike, so militant methods came into play—to put it that way. Picket lines appeared, and though picketing may and can be peaceful, yet it often breeds fights. Picketers marched slowly two by two, up and down, in front of the mills. When employes came in or left the mill the real operation of persuasion started in earnest. Suggestions to stop work brought some results, but not enough, and more intense urging followed. Sometimes it became noisy and argumentative. Again the noise mounted into hoots and yells, jeers and "boos."

In one place a man is accosted as he goes into the mill to work. A picketer says, "You are not going to work today." And, "Oh, no?" replies the man, "You'll find out that I am!" Then the picketer smashes the would-be worker in the face and he goes down flat—and does not work that day, after all. In another place a foreign-born woman slams stones against the door of a mill. Those inside remonstrate, and finally call a policeman, who sternly rebukes her and warns her away. She departs, flinging hard words. "Isn't it funny?" said one of the men in that mill to me later; "Isn't it funny—they can't speak English, but they can swear in English!"

Intimidation is not confined to the vicinity of the mill. "Oh, yes," said one worker to me, "They can protect you at the mill, but who is to protect you at home?"

Pretty soon, mass picketing is begun at the mills, in numbers up into the thousands. As a result of it all, with men and women in fear for their bodily safety, many more leave work, or petition the management to close the mill. Many managers seeing trouble brewing do shut down, for the safety of their employes. Thus the strike gains ground rapidly, and about one-fifth of the workers, who have really gone on strike, cause the involuntary idleness of four times their number who do want to work; for even where there is no intimidation, when the loom-fixers or other vitally important units stop work, the whole mill is paralyzed.

Some of the mills refuse to shut down, even in the face of mass picketing. Among them is the mill at Saylesville, within the

"metropolitan district." To the mass of picketers are added hundreds of sightseers. To them all come "flying squadrons" of strikers from other states. "Foreign" cars enter Rhode Island and come to the trouble centers, bringing men who look and act like "agitators." Some Communists also take advantage of the situation to help on the trouble.

TROUBLE comes. And those strange hybrids the "mill deputy sheriffs" are on the scene to protect the property of the mill which pays them. Then city and state police arrive, to try to quell the rioting. After a few days the deputies and police, under severe strain, become exhausted. Tear gas bombs reply to the bricks and stones thrown by the mob. And we now see a new missile used against the law officers—potatoes in which are imbedded safety razor blades. Some stories say other similar objects are added to fruit and vegetables thrown. After a while deputies use fire hose to scatter the picketers who become too menacing, and soon shots are fired by the exhausted deputies—and men are wounded and the lid is off!

The officials have received their usual share of blame, from the Governor down; but almost all praise the conduct and self-control of the state police of Rhode Island. But the rioting becomes uncontrolled, and the Governor calls out the National Guard. The mob continues its warfare on the state soldiers, and in desperation the soldiers use their muskets, and more are wounded, and one killed.

Near the battleground at Saylesville is a large Roman Catholic Church, new and handsome, with rectory and school. A few people run over the lawn, and two small windows are broken, but nothing more. Across the street from the church and on one side of the original battleground is a large cemetery. It is a "Protestant" cemetery. (We wonder if the good Lord differentiates between "Protestant" and "Catholic" ground?) Into this cemetery rush the combatants, troops and rioters. Who went in first? The evidence is conflicting—a good word to use just now. Anyway, the cemetery is over-run by fighters and observers, with a few men added of the kind who work in cemeteries. Graves are trampled, grave stones chipped and broken; much distress is caused among the families of dear ones buried in the cemetery. One brawny undertaker is engaged in superintending the removal of a body. In the grave his men use pick and shovel nervously and rapidly, half choked by tear gas. Into the vicinity runs a young man, and stooping down pulls feverishly at a grave marker, to use as ammunition against the soldiers. The husky undertaker swings a shovel, broadside on—and one young hoodlum retreats as rapidly as his legs can carry him. I call him a "hoodlum," as much of the rioting was caused by young roughs of both sexes, from sixteen years of age upward, who are not strikers at all. Some of them are said to have used inner tubes of tires as catapults for flinging stones. Boys who are but children used sling shots to fire small stones at the state police or soldiers.

In the meantime, at Woonsocket, farther north in Rhode Island, a mob of toughs raid and "sack" part of the downtown section of the city. They attack a mill, break open liquor stores, drink the liquor, ransack clothing and automobile stores, overturn the cars to make barricades, and finally flood a street with gasoline and set it afire. Meanwhile the small body of National Guardsmen on duty are helplessly overcome by numbers. Now a distracted Governor calls out the American Legion, which though partly composed of workers on strike and workers forced

out of work, yet patrols quiet sections, as invited, away from the so-called "immediate strike areas." A special session of the Legislature is called by the Governor to ask for Federal troops, but the request is not made. Then comes the end of the strike, with several large mills ready to start up again anyway, if guaranteed protection.

WHEN the Editor of THE LIVING CHURCH opened this paper he perhaps expected a more or less intellectual or theoretical dissertation on the strike as associated with our industrial system, and viewed from the outside from a Church point of view. But do you not see that the Church cannot view this situation from the outside, even if we do try to look at it objectively? Mill owners, store owners, managers, mill operatives, men and women, little children—all are integral parts of the Church. Many strikers are Church members. Men and women forced out of work are part of the Church. City and Associated Charities officers who are asked to aid strike-distressed people are often Church members. Young men wounded, injured, or killed are in many cases Church boys, of one church or another. The Church suffers with the strikers and with the workers. The Church sees the want and with its members experiences the financial distress. Yet the Church cannot sit down supinely at charges of unfairness and selfishness, at whichever side they are aimed.

The article by the Rev. Dr. Peck in THE LIVING CHURCH of September 29th is intense and forceful, earnest and thought-provoking. His three conclusions on page 395 are splendid. Yet it seems to me that how to accomplish his object to give man a share in the wage of the machine is just the question at stake, with the question not yet fully answered. I agree that food should not be made scarce, and that machines may hardly be banished. But how about fair distribution?

I fear that for my part I shall have to let others do the fine theorizing, and confine myself to my attempt to help managers and workers see each other's point of view, and realize that the Church has a Mission among all men, a teaching Mission. Then I want to bring out and repolish an ancient religious canon called The Golden Rule, and see if we cannot use it in a way to take account of all inequalities and to straighten out all differences. I would that both worker and management might see, each through one glass of a pair of binoculars, both focused according to the life and rule and love and Being of Jesus Christ, World Worker.

Friar Juniper

SO MUCH pity and compassion had Friar Juniper for the poor that when he saw anyone ill clad or naked, anon he would take off his tunic, and the cowl from his cloak, and give them to poor souls such as these. Therefore the warden commanded him, by obedience, not to give away the whole of his tunic, nor any part of his habit. Now it fell out that Friar Juniper, ere a few days had passed, happened on a poor creature, well-nigh naked, who asked alms of him for love of God, to whom he said with great compassion, "Naught have I, save my tunic, to give thee; and this my superior hath laid on me, by obedience, to give to no one; nay, nor even part of my habit; but if thou wilt take it off my back, I will not gainsay thee." He spake not to deaf ears, for straightway this poor man stripped him of his tunic and went his way with it, leaving Friar Juniper naked. And when he was back at the friary, he was asked where his tunic was, and he answered, "An honest fellow took it from my back and made off with it." And the virtue of pity increasing within him, he was not content with giving away his tunic, but likewise gave books and church ornaments and cloaks, or anything he could lay hands on, to the poor. And for this reason the friars never left things lying about the friary, because Friar Juniper gave all away for love of God and in praise of Him. —*St. Francis of Assisi.*

THE HEART that forgives an injury is like the perforated shell of a mussel, which closes its wound with a pearl.

—*J. P. Richter.*

Woodbury and Bishop Seabury

By the Rev. Floyd Appleton, Ph.D.

Rector of St. Paul's Church, Woodbury, Conn.

THE MONTH OF MARCH, 1783, marks an epoch in American history. Early in that month word came from Paris that our independence would be recognized; and then began what John Fiske called "the critical period of American history." Responsibility in Church and State alike could no longer be thought of as resting beyond our borders.

The Church took the lead. The Rev. John Rutgers Marshall of Woodbury was the only man who seemed to know what to do. Before the end of the month, he assembled at his Glebe House the Church of England clergy living in Connecticut, and persuaded them to action. They determined that the ancient Mother Church should not perish. It must survive as a nationwide institution, covering all the thirteen states. Marshall was chosen to represent Connecticut in the convention which was to organize the Church. The new organization must retain the full apostolic heritage of the ancient Church. Compromises proposed in various quarters were rejected. In spite of failure during the colonial period, "a valid episcopacy" must now be obtained; and Dr. Samuel Seabury of New York was elected Bishop of Connecticut. He did not obtain consecration where he expected; but final success at Aberdeen induced the favorable action of Parliament, which otherwise might never have been secured.

The founder of the Woodbury parish, who had secured Marshall's appointment there, was the Rev. Samuel Johnson of Hartford. He later founded King's College (Columbia), New York, after refusing Benjamin Franklin's urgent request to take charge of his college in Philadelphia. He had been the leader of the Church since that "Dark Day" in 1722 when the scholarly studies at Yale, led faculty and students, including the elder Seabury, to declare for the Church of England. In Connecticut alone was the Church based upon conviction rather than tradition; and at the close of the Revolution, the Church was stronger in Connecticut than elsewhere.

The momentous Woodbury meeting preceded the preliminary General Convention by nineteen months. When the convention which framed the Constitution of the United States met four years later, the son of the Rev. Samuel Johnson, who that year re-organized Columbia College, and became Connecticut's first senator, took a leading part in the discussions. Knowing the success of the Church fathers at Woodbury, the members of the Constitutional Convention, two-thirds of whom were trained members of the Church of England, took heart and gave us our present form of government. Here was duplicated the story of Theodore of Tarsus and his Church Council at Hertford in 673, and their influence upon the formation of the kingdom and Parliament of England.

On the initiative of the diocese of New York, General Convention at Denver appointed a commission to commemorate Bishop Seabury's 150th anniversary. It is now proposed to have this commission continued with power to consider the erection of a Seabury Memorial House at Woodbury.

Angels and Fools

FOOLS, says Pope, rush in where angels fear to tread; but I am sure that angels rush in where fools fear to tread. There are many fools who are afraid of treading anywhere. But angels rush in, without fear, everywhere: and, the more fearsome a place looks, the more haste they make to tread it. They leave the fool outside, shuffling with embarrassment, self-conscious, half-hearted, wondering if and whether, and letting I dare not wait upon I would. For instance, when the people next door lost their only child, there was a fool who left his card, because he was afraid to go in: but there was an angel who rushed in, and broke down, and cried, so that the other two found their tears; and it was time they did, or one of them would have gone out of her mind.

—*Stephen Paget.*

Obsolescence

By the Rt. Rev. Thomas Jenkins, D.D.

Bishop of Nevada

IF OUR MODE of missionary operation is in a state of becoming obsolete it might be prudent to look forward, meanwhile doing what is possible to ameliorate existing conditions. Humanly speaking, *men* and *money* are the two factors in the problem, of both of which we have abundance. The money, however, while existent in the keeping of Church folk, is not available at present for the Church's work. This must be recognized. But *men* are both abundant and available. Our immediate task then would seem to be that of discovering a way of employing all our forces at less cost than the present order seems to require. Men in the market place waiting to be employed and placed ought not to intimidate the Church but challenge her to action. Our Leader said nothing about praying for means, but for men. For a while we had more means than men and the inevitable happened. Professionalism thrives on prosperity. Now with more men than means perhaps conviction and vocation will come along.

IN CONSIDERING any improvement in the matter of clergy placement three factors, not frequently mentioned, should be taken into account.

1. *That of exchange.* Some clergy are, doubtless, out of employment because of unfitness for the particular cure they last held and not because of any intrinsic disqualification in them for the work of the ministry. Climate, health, altitude, Churchmanship, or some other deterrent, may have rendered their ministry ineffective where they were; and in order to escape it they have resigned without another cure in sight. Such plight might often be avoided if those having placement in their hands would counsel together. Every bishop, very likely, has such case or cases. It is not quite fair to clergy to let them drift into unemployment when they are willing to be placed where their service might be acceptable and effective. (After all a bishop should be Father-in-God at times other than confirmation.)

Many a man in the missionary field is languishing through no fault of his own. His work there is done. His own health or that of his wife is in jeopardy. His ministry is endangered. A change in geography is his only salvation. Taking Nevada, for example, where the altitude is high, the work lonely and difficult, one may serve five years acceptably and fruitfully. When that period is over where and how shall he go? *Exchange* is the answer. And that requires coöperation. Perhaps a provincial system may show us the way some day!

2. *Intercoöperation.* Some clergy have particular gifts with which they might enrich the larger life of a diocese if some sort of coöperation could be arranged. One may be a good pastor, but, lacking in the ability to raise money, is not considered successful; while his brother nearby possesses that talent. Friendly coöperation might not only enrich the ministry of the one but turn "failure" into success in the ministry of the other. Bearing one another's burdens in such a case might require administrative action at headquarters. On the other hand a money-raising priest may be lacking in educational or some other capacity, while adjacent is a priest expert in devising methods and setting up educational standards. To render these two mutually helpful might require the Educational Department to get on its feet and, by its helpfulness, save the priest from failure in one important sphere of his ministry. *It is as vital to avoid unemployment as to find a job for those without one.* The matter however of clergy disposition is serious. Some, unfortunately, suffer from their own fault. In no profession could such attitude and activity pass muster. In the sacred ministry however they often do for a time. Not all men are capable of ordering their own time and directing their own energies and maintaining those

standards which make for an acceptable ministry. Some clergy, sad to relate, read little and study less. Within a few years after their seminary days they suffer from drought. And since people like helpful preaching it is little wonder that they grow weary of hearing platitudes and words. These men are the real problem. What shall, what can be done? Said Bishop Gooden at Berkeley Divinity School, "The ministry can no longer be a 'preferred profession' in which income and success can be guaranteed to everyone. The young minister must take his stand with the young doctor and the dentist and the lawyer, willing to sink or swim on his own merits. . . . There is no room for those who are going into the ministry in search of what the English call a 'living.' But there is room for those who would 'proclaim the unsearchable riches of Christ' in a land where 51 per cent of the people are unchurched and at heart as pagan as those in so-called heathen lands."

3. *Discipline.* Some mortal thinkers would have the bishops suspend ordination till all the present clergy were assured of support. That would be reversion to paganism—making the man for the system. Why not change the system?

That some reformation is needed, not so much in admitting men to the ministry, as in establishing standards under which the young ordinand shall discharge his ministry, ought to be obvious. Everyone with eyes to see knows that there is more imperative work awaiting us than we can do. If there must be curtailment of ordinations then it might be profitable to extend the seminary course to four years to give the candidate a chance to learn a few things that bear upon the practice of his ministry. He might then also have time to discover some of the agencies in the Church which are there to help make his ministry effective!

THAT BUDGETS are going to be less is a stern fact requiring no argument, unless a miracle of grace should happen among the rank and file of our people. To carry on, not to speak or think of advancing, requires that bishops have a band of young men whose hearts God has touched, who shall be willing to forego marriage and family life for a period that they may be free to go to small places where souls are precious but where salaries are unavoidably small. In every other worthwhile vocation young men have to earn their spurs in ground work. Why not in the ministry? To say that young clergy may not marry till they are thirty might be laying a hard task on some human natures, but to require that they shall spend three to five years as priests filling poorly remunerative cures before election to a parish and before marriage seems to me to be asking precious little of men of Christ, who are charged at their ordination to be "Messengers, Watchmen, and Stewards of the Lord . . . and to seek out Christ's sheep that are scattered abroad," not to speak of going forth "without scrip or purse, as lambs among wolves."

Perhaps, if the stringency in our missionary income shall bring us to reconsider some of our ways of fulfilling the task the dear Lord has committed to us, it may prove a blessing in disguise. Our dollars simply have to be made to go further than they have, and they can be. That much of the work can be accomplished with less financial assistance from the outside is my firm conviction, given revision of requirement under which men are commissioned.

YOU CANNOT prevent the birds of sadness from flying over your head, but you can prevent them building nests in your hair.
—Chinese proverb.

Books of the Day

Rev. William H. Dunphy
Editor



WE BELIEVE. By Angus Dun. Morehouse. Cloth, 85 cts. Paper, 50 cts. 1934.

IN THIS HANDY little manual the author has written "A Simple Exposition of the Creeds" for the instruction of the modern-day thinking adolescent. The style, at once clear, vivid, and free of all technical phraseology is admirable for the purpose. Every page breathes an atmosphere of compelling devotion to the Person of our Lord. It is the unique perfection and grandeur of Christ's Manhood that constitutes His fundamental claim upon our allegiance to Him as Lord. This, the author's empirical method in contrast to the arbitrary dogmatic appeal "the Church teaches," is surely the right approach. The predominantly moral content of faith is rightly stressed.

Yet in spite of so much to commend in style and method of treatment we are reluctant to find this manual gravely defective as an instruction in Christian fundamentals. In answer to the question "Who is Christ?" we appear to be left in doubt. "The embodiment or incarnation of God's nature in a truly human life?" Yes. His Life "uniquely a gift and work of God?" Yes. These phrases might loosely be descriptive of the greatest of the saints, but clear, concise definition is the primary requirement in an instruction manual. Is Jesus God, "very God of very God," pre-existent, uncreated? Or is He only the highest of creatures? The exposition of the fundamental verity of the Incarnation is vague and ambiguous. Is the Virgin Birth of our Lord a fact to be believed? We are given the choice (page 45) of "taking the words in their literal meaning" or "as part of the poetry of religion!" In the otherwise admirable treatment of the Holy Spirit and the Church "apostolic" is dismissed with the words, "means to carry on the same life that was in the Church of the first Apostles," a definition which might fairly be interpreted to include the most recent sect as a part of the Church of Christ.

The significance of this manual is that it is stamped with the authority of the Department of Religious Education of the Church's National Council, published for Seniors in the Christian Nurture Series. Are we to understand that our Department of Religious Education sponsors the teaching in this textbook? This would seem to demand explanation. C. T.

THE PRACTICE OF PUBLIC PRAYER. By J. Hillis Miller. Columbia University Press. 1934. Pp. 198. \$2.50.

AN ANALYSIS of the content of petitions in public prayer. The author has obtained his data from the formularies of the Orthodox and reformed Jews, the Missal of the Roman Catholics, the Book of Common Prayer of the Church in the United States, and some prayers of Dr. Fosdick as typical of the best non-liturgical Protestant prayer. His object is to determine what it is that congregations gathered together for worship really do. He seems to take for granted that *Lex Orandi* is *Lex Credendi* and that theology is the formulation and the crystallization of the content of habitual public worship. In his exposition he is objective enough but his evaluations indicate great familiarity and sympathy with Wieman. The reader does not gather from the manner in which Roman and Anglican liturgical prayer is judged that the author has given as careful consideration to the more profound commentators on Catholic worship as he has so obviously given to the most able Liberal, Protestant, and secular thinkers. An examination of the bibliography confirms this feeling. It is impressive but it would seem that as half the data under consideration was from Catholic sources, and the writer seeks to be objective, a greater effort might have been made to find out what Catholics thought they were doing when they prayed. I do not think that the author would consider for a moment the proposition that *Lex Credendi* might at least sometimes precede *Lex Orandi*.

THE CHRISTIAN LIFE OF FAITH, LOVE, AND DUTY. By Robert S. Chalmers. Morehouse. 1934. Pp. 194. Cloth, \$1.35. Paper, \$1.10.

THIS IS THE SECOND volume in the Pastoral Series of Church school lessons which are being prepared by Dr. Chalmers in which he tries to combine the advantages of the Sulpician method with those of the American classroom method. This present volume is a commentary on the first half of the Prayer Book Offices of Instruction.

THE PILLAR OF FIRE. By Roy McKay. Macmillan. 1934. Pp. 155. \$1.50.

AN ESSAY CONTRA PELAGIUS which extends beyond the sphere of morals into the realms of knowledge. The foolishness of those who think that by much searching they can find God is exposed. The author sees with Augustine that the more fruitful the search for knowledge is, the greater the mystery of existence becomes. He sees the Augustinian paradox in all of our confusion. If our knowledge grows by addition and our ignorance by multiplication how great must be our confusion and how necessary the revelation of God, the pillar of fire, to lead us by night. Yet even the revelation in manner and content remains a mystery, the object of faith.

To those who have become fed up with the essential idolatry of the "Religious Experience" approach any sincere Barthianism is always stimulating and refreshing. But the relief is also blinding and we may fail to perceive the difference between an all operative and an alone operative God. We may fail to see that if we accept, in our release from undue subjectivism, the principle that God is alone operative we will have made any collaboration between divine and human forces, any form of Incarnation, metaphysically impossible.

MEN WHO STOOD ALONE. By Mary Jenness. Morehouse. 1934. Pp. 114. \$1.00. Teachers' Guide. Pp. 74. 90 cts.

STORIES of the Hebrew Prophets in action that are thrilling, challenging, and moving. There is also an accompanying leader's guide with a wealth of practical suggestions for making the study of the prophets a living experience. The offering of this course to leaders in religious education is just one more hopeful indication that the Christian world is awake to the fact that the Kingdom of God is in an unfinished condition and that the children of Christians must know that their parents and leaders are identified with a struggle for large things.

POEMS OF THE WAR AND AFTER. By Vera Brittan. Macmillan. 1934. Pp. 93. \$1.25.

THIS COLLECTION is Miss Brittan's response to the demand for her poems made by the many readers of *Testament of Youth*. Those of the "lost generation" will surely feel that she has sung for them.

IF OUR YOUNG PEOPLE only had some sense that their living was large with the future, if they could only feel a part of the zeal and enthusiasm which animates the young Russians, then we could feel some hope that in the future we might indeed succeed in building the Kingdom of God and His Christ. This is a frequently expressed sentiment wherever Christian teachers gather themselves together. We have three new books at hand which should be helpful to those who are trying to summon youth to the task of building a new world: *Valiant Christians We*, The National Council of the Episcopal Church, pp. 54, 25 cts.; *Religion and the American Dream*, by Raymond C. Knox, Columbia University Press, pp. 155, \$1.75; and *We Are the Builders of a New World*, edited by Harry H. Moore, Association Press, pp. 165, \$1.50.

The first is a useful study program for young people's societies. In the second Chaplain Knox of Columbia proposes that religion must enter into political and economic life if we are to solve the problems which now beset us. And in the third, *We Are the Builders of a New World*, there are challenging chapters from the pens of James Truslow Adams, Raymond B. Fosdick, William Trufant Foster, Sir Phillip Gibbs, Walter Lippmann, and Walter Rauschenbusch, which describe the present crisis and offer suggestions as to what to do about it.

NEWS OF THE CHURCH

Everyman's Offering Less Than \$200,000

Taft Reports Total September 28th
\$150,000; Larger Amount Seen
With Complete Returns

CHICAGO—Incomplete reports on the Everyman's Offering have brought the amount of contributions through it to approximately \$150,000, Charles P. Taft, II, chairman, reported September 28th to a conference of Churchmen of the diocese of Chicago at Doddridge Farm. The conference was the annual session of clergy and laity on the Program at which plans for the Every Member Canvass were discussed. Mr. Taft was the special speaker on the Everyman's Offering.

LARGER OFFERING EXPECTED

The offering, according to Mr. Taft, will probably run much higher than \$150,000 when final returns are available at General Convention. No reports from individual dioceses are as yet complete, he said. He further reported hearty response to the plan wherever it was presented.

Christianity is the greatest protection America has against the inroads of Communism and Socialism, declared Mr. Taft in addressing the laity on the need for support of missionary work of the Church.

Bishop Johnson of Colorado, Bishop Stewart of Chicago, and the Rev. Percy Houghton, field secretary of the National Council, were other speakers at the conference. More than 100 clergy and laity were in attendance.

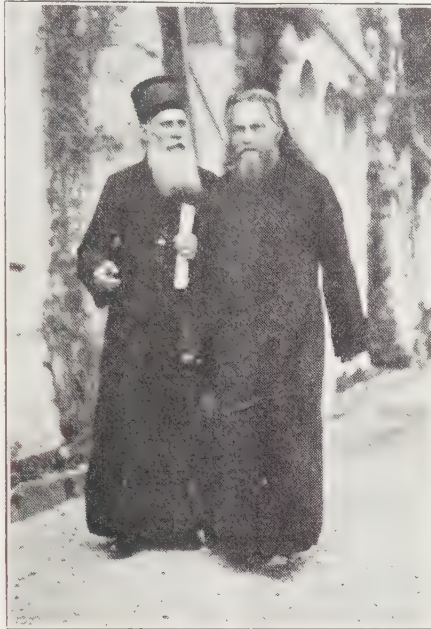
Sisters of St. Anne Open Oakes Home, Denver

DENVER, COLO.—After being temporarily closed for several months following the resignation of the superintendent, the Rev. F. W. Oakes, Oakes Home, Denver, reopened September 2d under the direction of the Sisters of St. Anne. It is the hope of the sisters to conduct this Home for the care of tuberculosis patients at a greatly reduced cost and yet maintain the high quality of service for which Oakes Home has always been known.

Women Protest Any Removal of Army and Navy Chaplains

ALEXANDRIA, VA.—The Woman's Auxiliary of Christ Church here have protested against any removal of army and navy chaplains, and "resent the proposed abandonment of the spiritual welfare of our soldiers, sailors, and marines."

A resolution to this effect, stating that it seems the question of whether the clergy shall serve as chaplains is to come up in General Convention, was unanimously adopted by the Auxiliary.



HALE SERMON PREACHER

Fr. Bulgakoff, preacher of the Hale Sermon this fall at Seabury-Western Theological Seminary, is pictured above, on the right, with Bishop Irenaeus of Novi Sad. The picture was taken at the recent meeting of the Continuation Committee of the World Conference on Faith and Order.

Dr. Bulgakoff to Give Hale Memorial Sermon at Seminary November 7th

EVANSTON, ILL.—Prof. Sergius Bulgakoff, D.D., of the Russian Theological Seminary in Paris, will be the guest of Seabury-Western Theological Seminary the week of November 4th. He will deliver a number of lectures at the seminary, and on November 7th, at 8 P.M. will deliver the annual Hale Memorial Sermon on the subject The Social Teaching in Orthodox Theology.

Dr. Bulgakoff is one of the leading theologians of the Eastern Church and is one of the most vital thinkers on the Continent of Europe. His interpretation of the social bearings of the Christian religion is most stimulating and thought-provoking. It is well known that there are movements in theology and social philosophy in Europe today, especially in France, Germany, and Switzerland, which are blazing new trails through the wilderness of post-war thinking.

Dr. Bulgakoff arrives in New York on October 4th. He is to preach in the Cathedral of St. John the Divine, New York, October 7th, at 4 P.M.

Fr. Sill Heads Fraternity

KENT, CONN.—The Rev. Dr. F. H. Sill, O.H.C., headmaster of Kent School, has been elected president of Alpha Delta Phi, national fraternity. He succeeds President Hutchins of the University of Chicago.

Throngs Arriving in Atlantic City

Convention Will Draw Thousands;
Many at Brotherhood of St. Andrew,
Daughters of King Sessions

ATLANTIC CITY, N. J.—With preliminary meetings under way here this week-end, bishops, deputies, and visitors are arriving by the hundreds for the 51st General Convention which opens October 10th.

Throngs of clergy and laity are arriving early for the conventions of the Brotherhood of St. Andrew and the Daughters of the King, in session October 5th to 9th.

On October 7th there will be sermons by the Bishop of New Jersey and visiting bishops in churches here.

NATIONAL COUNCIL SESSIONS

The National Council will be in session October 8th and 9th. In addition, there will be preliminary meetings of several important General Convention committees, including the joint committee on budget and program, with its first session October 5th.

There will be a corporate Communion for bishops and deputies at 7:30 A.M. at the Church of the Ascension on October 10th, the opening day of the Convention sessions. At the same time, at All Saints' Church, there will be Holy Communion for the Woman's Auxiliary.

The great opening service will be in the Convention Hall of the Main Auditorium at 11 A.M., with a sermon by the Presiding Bishop, and music by massed choirs. Thousands are expected to participate in this service.

Special trains are being run to care for the thousands planning to attend the sessions.

From Chicago, special cars will be operated by the Pennsylvania Railroad on October 8th and 9th. Trains leave the Chicago Union Station at 10:30 A.M. and the Englewood station at 10:45, and arrive in Atlantic City at 9:10 A.M., E. S. T., October 9th and 10th.

From Philadelphia and New York other special trains are expected to bring many Churchmen from that area.

Reduced fares are provided for persons attending the General Convention. A reduced rate of one and one-third fare for the round trip has been authorized under the certificate plan.

Washington Institute Convention

WASHINGTON, D. C.—Preparations are being made for the annual Sunday School Institute Convention to be held October 17th in the Church of the Epiphany, under the direction of the diocesan department of religious education, the Rev. William Moody, chairman. A School of Religion will also be held at a later date.

Church Conversations Resumed in Chicago

Bishop Stewart Appoints Group to Resume Conversations with Congregationalists

CHICAGO—The conversations between Episcopal Church and Congregational clergy which resulted in a "concordat" made public last spring were to be resumed October 1st, with ten clergy appointed by Bishop Stewart of Chicago representing the diocese of Chicago.

Those named by the Bishop are: the Rev. Dr. Frederick C. Grant and Prof. Percy V. Norwood of Seabury-Western Theological Seminary; the Rev. Alfred Newbery, Church of Atonement; the Rev. Frank R. Myers, St. Timothy's Church; the Rev. John S. Higgins, Church of the Advent; the Rev. Dr. Harold L. Bowen, St. Mark's Church, Evanston; the Rev. E. Ashley Gerhard, Christ Church, Winnetka; the Rev. John Heuss, St. Luke's Pro-Cathedral, Evanston; the Rev. R. E. Carr, St. Peter's Church, and the Rev. Edward S. White, Church of the Redeemer.

A similar group of 10 has been appointed by the Chicago Congregational Association. The Rev. Dr. Hugh McKenzie, of the Congregational group, has been elected chairman of the conferees, and the Rev. John S. Higgins, of the Episcopal Church group, secretary.

The seminar method will be employed in the discussions which will take place at Seabury-Western Seminary the first Monday evening of each month.

New Chapel Dedicated By Bishop of New York

NEW YORK—Bishop Manning of New York dedicated the chapel in Bingham House, the main residence of Wiltwyck, on the afternoon of September 30th. A special invitation had been sent to all the clergy of the diocese and to many friends. After the service of dedication, visitors were taken over the estate.

This estate was presented to the diocese a year and a half ago, by Harry Payne Bingham. Since that time, the place has been made ready for operation as a home for boys and men. Opened in January, 1933, it has received over 2,200 boys and men for convalescence, fresh-air care, work-training or work-relief.

Wiltwyck is situated on the Hudson, near West Park. The newly dedicated chapel is in that part of Bingham House which overlooks the river. In this main building are also the library, staff rooms, central kitchen, and other gathering places. There are 21 other buildings. The estate comprises 500 acres.

Michigan Women Plan Fall Work

DETROIT—Several groups of women held meetings from September 24th to 28th in connection with fall programs of work in the diocese of Michigan.

Good Friday Offering This Year Shows Gain

NEW YORK—The 1934 Good Friday Offering received up to September 13th amounts to \$16,228.28. This is \$584.62 in excess of last year's total.

35 New Students at General Seminary

Heavy Decrease Over Number of Juniors Last Year; Two Lecturers Added

NEW YORK—The 117th year of the General Theological Seminary opened September 26th with 35 new students. Of these 25 are juniors in regular standing and 10 are graduate students. They represent 18 dioceses and 23 colleges and universities.

Last year, 56 new students entered the seminary, as compared with this year's 35. About the usual proportion of old students returned.

The only faculty change is the addition of two lecturers to the department of Pastoral Theology, the Rev. Dr. John W. Suter, Jr., and the Rev. Otis R. Rice. Both will be non-resident. The Rev. Dr. Suter, who is rector of the Church of the Epiphany, New York City, will give special attention to the subject of religious education. The Rev. Mr. Rice, who is one of the assistant ministers at St. Thomas' Church, New York City, will lecture with particular reference to psychology and the pastoral office.

There is one new fellow, the Rev. Robert N. Rodenmayer. Three of the fellows have left, to enter other work. The Rev. Stephen F. Bayne, Jr., has gone to Trinity Church, St. Louis, Mo.; the Rev. Henry M. Eller is doing graduate work; the Rev. Haven P. Perkins has pastoral work in Montana. William Brenton, who last year instituted a new system of training in the theory, technique, and use of speech, giving individual instruction, will extend his work by the addition of lectures.

Ohio W. A. Delegates

CLEVELAND—Woman's Auxiliary delegates to the triennial convention in Atlantic City from Ohio are: Mrs. Rupert Holland, of Toledo; Mrs. Eliza J. Backus, Cleveland; Mrs. H. A. Hoffman, Akron; Mrs. R. R. Bowman, Akron, and Miss Elsie McD. Backus, Boston, Mass. Alternates: Mrs. Gerard F. Patterson, Cleveland; Mrs. T. P. Goodbody, Toledo; Mrs. F. H. Jewitt, Cleveland; Mrs. C. C. Bubb, Fremont, and Mrs. J. V. Blake, Akron.

Scottish Primus to Retire

LONDON—The Most Rev. W. J. F. Robberds, Bishop of Brechin and Primus of the Episcopal Church in Scotland, is to retire at the end of the year. He has been Bishop since 1904, and Primus since 1908.

Morehouse Company Observes 50th Year

Medals Presented to Five Employees Who Have Been with Publishing House Over 25 Years

MILWAUKEE—Completion of half a century of service to the Church was celebrated by the Morehouse Publishing Company at its 50th anniversary dinner the evening of September 26th at the City Club here.

At this dinner Linden H. Morehouse, president, presented medals to five employees who had been with the company 25 years or more. They were, with their respective dates of employment: Francis Irwin, 1894; Mrs. Isabella M. Butter, 1898; George Stetter, 1900; Henry Bartman, 1908, and Edgar W. Dodge, 1910.

Mr. Morehouse, in a short message, recalled that the business began several years before the actual formation of the company, with the publishing of *The Young Churchman* in 1870 by his grandfather, Linden H. Morehouse. This, together with other publications, formed the nucleus for the present publishing house.

The Living Church Annual was purchased in 1885; *THE LIVING CHURCH* was taken over in 1900, and Mr. Morehouse's eldest son, Frederic Cook Morehouse, assumed charge of it as editor. There was a steady growth through the following years and in 1918 the name of the Young Churchman Company was changed to that of the Morehouse Publishing Company as a perpetual memorial to the founder of the house, Linden H. Morehouse, who died in 1915.

After the death of his father, Frederic Cook Morehouse became president and general manager. About that time, by arrangement with the national offices of the Church, the Christian Nurture Series was published by the company. Mr. Morehouse continued as president until his death in 1932. After his death, his son, Clifford P. Morehouse, became editor of *THE LIVING CHURCH* and vice-president of the publishing company, and his nephew, Linden H. Morehouse, II, became the president, with Herman F. Hake, treasurer of the company.

North Carolina Teacher Begins Her 52d Year of Church School Instruction

NEW BERN, N. C.—Miss Molly Heath has begun her 52d year of teaching in the Christ Church Sunday school here. It is estimated that Miss Heath, who has taught all these years in the same church, has instructed at least 2,000 students.

St. Alban's Adds to Faculty

SYCAMORE, ILL.—Three new faculty members were numbered on the staff of St. Alban's School here when fall sessions were opened. They are: J. Owen O'Neal of Illinois College; George Olson, Wheaton College, and Willard Bass, Wheaton College.

Church Unity Report Ready for Convention

Bishop Manning, Head of Joint Commission, Lists Progress and Troubles; Finds Nazis Hindrance

NEW YORK—The situation of the Church in Germany will be a distinct feature in retarding the unity of Churches, according to the report of the Joint Commission on Faith and Order of the Episcopal Church.

The report will be presented at the General Convention of the Church, to be held in Atlantic City beginning October 10th.

It defines the situation as "the acute problems of our fellow Christians in Germany in dealing with a State which sets no limits to its claims."

The report has been prepared by Bishop Manning of New York, as president of the joint commission. Another member is the Presiding Bishop. It tells of plans made so far for the second World Conference on Faith and Order, which is scheduled to be held at Lausanne in August, 1937. The first was held in that city in the summer of 1927.

"Only 24 years ago, in 1909, the General Convention appointed this commission to bring about a world conference on those differences concerning faith and order which stand in the way of the fulfillment of God's purpose for a united Church," says the report.

90 CHURCHES REPRESENTED

"Seven years have passed since the meeting of the conference at Lausanne in 1927, which brought together the representatives of more than 90 autonomous Churches, including all the major Churches of Christendom with the exception of the Roman communion," the report continues.

"When we see the progress of this quarter of a century against the background of the centuries which have gone into the making of our unhappy divisions we have the deepest grounds for thankfulness and hope. Out of the prayers and work of these advantageous beginnings a movement for unity has been born which has penetrated every part of the world and practically every Christian communion. The fact that more than 200 delegates already have been chosen to represent the Churches at the second world conference, scheduled to meet in 1937, is an indication of the interest and confidence which the movement has won.

CANNOT BE BLIND TO DIFFICULTIES

"We cannot be blind to the difficulties which face the movement in the days immediately ahead of us. While the urgency of Christian unity is forced home upon us by the renewed study of the scandal of division in the mission field, by the acute problems of our fellow Christians in Germany in dealing with a State which sets no limits to its claims, by the relative weakness of a divided Church in the face of world-wide secularism, the movement for unity is threatened with internal difficulties."

Bishop Manning states that "the most obvious and superficial of these" is the financial problem.

"When giving of every sort is curtailed and directed primarily to human needs for



"MISSION BELLS INN"

This building, the home of the Rev. and Mrs. Robert B. H. Bell, is being used as a center of the Life Abundant Movement.

food and shelter and the resources of every church are strained to maintain missionary work at a minimum, it is inevitable that all advances such as this should suffer," the Bishop continued.

"Deeper than the financial problem is that of building up the spiritual support which is essential to the vitality of the movement. The first world conference was carried in considerable measure on the tide of interest in world affairs and of the hopes for world reconstruction which followed the World War. We face now a mood of despair, even cynicism, and a pressure to shrink our interests to local concerns which directly challenge the large and long-sighted vision that alone can sustain our work for Church unity."

The report contains appeals for financial support and prayer for the movement. It was launched at the Convention of 1909 in Cincinnati with a gift of \$100,000 from the late J. Pierpont Morgan.

75 Laymen Attend Annual Conference in California

SAN FRANCISCO—The seventh annual Laymen's Conference of the diocese of California was held over the Labor Day week-end at Menlo Park. The subject of the conference was The Layman's Place in the Church Today. The attendance, better than ever before, numbered about 75. Bishop Parsons of California gave an address.

Rev. F. P. Houghton Addresses Milwaukee Diocesan Conference

MILWAUKEE—The Rev. F. P. Houghton, of the National Council, addressed more than 125 clergymen and laymen of the diocese of Milwaukee at their 11th annual fellowship conference September 26th, at St. Paul's Church, Beloit.

The main note that characterized every address, which was summed up by Bishop Ivins of Milwaukee before the close of the conference, was the necessity of the spirit of cooperation in every department of the Church's work, if the Church is to do her work effectively. The next conference will be held at St. Mark's Church, Beaver Dam.

Mission at Laurel, Del., Parish

LAUREL, DEL.—St. Philip's parish held a four day mission for its Church school children recently. The conductor was the Rev. Malcolm S. Taylor, director of Evangelism, National Commission on Evangelism.

Life Abundant Group Elects Rev. R. B. H. Bell

Plans for Center, Mission Bells Inn, Discussed; 160 Visitors During Summer

BLACK MOUNTAIN, N. C.—The Rev. Robert B. H. Bell was elected president of the board of directors of the Life Abundant Movement, Inc., at a directors' meeting at Mission Bells Inn, recently purchased home of the Rev. and Mrs. Bell, which will be used as a center for the movement. Fred A. Perley of Black Mountain was elected recording secretary of the board. Other members of the board who were present were: Mrs. Franklin S. Terry, New York City; Mrs. James P. Edwards, Santa Rosa, Calif.; and the Rev. George J. Sutherland, Black Mountain. Bishop Darst of East Carolina was the only board member who was absent.

An incorporation charter was read, discussed, and approved at the board meeting. The board voted to elect two prominent physicians of Buncombe county as consulting physicians to the movement. Plans for additional accommodations in the way of detached cabins and a swimming pool were discussed to take care of the increased patronage next year. About \$3,000 in improvements and furnishings have been put into the new center this summer by the president of the board. About 160 persons were at the center this summer.

The Rev. Mr. Bell will be away during the winter on a mission tour, but Mrs. Bell plans to remain at the inn, where she will look after several guests who intend to remain during the winter season.

Russian Synod Moves to End

Schism in American Church

NEW YORK—By a generous action, the Synod of Russian bishops in Karlovci, under the presidency of the Metropolitan Anthony, has made possible full union and intercommunion between the Russian Orthodox bishops in America without reference to their recognition or non-recognition of the jurisdiction of the Karlovci Synod, according to information received here.

The following resolution was adopted:

"As a testimony to the brotherly forgiveness extended to the deceased Metropolitan Platon by the Sobor and as testimony to complete reconciliation with him; and in order to smooth the paths which lead to the restoration of the unity of the Church in America, the Sobor has resolved to lift the interdict which was imposed on the bishops and clergy of the so-called Platon jurisdiction."

Russian Bishop in San Francisco is Elevated to Archbishopric

SAN FRANCISCO—The Sobor of Russian bishops which met here recently conferred upon the Rt. Rev. Theophilos N. Pashowsky of San Francisco the title of Archbishop.

C.L.I.D. Announces Convention Speakers

Meetings to be Held Each Day in
Room 13 of Great Auditorium
at 12:30 p.m.

NEW YORK—Social and economic questions, the concern of all thoughtful Christians these days, are not to be neglected at General Convention when it assembles at Atlantic City next week. Under the auspices of the Church League for Industrial Democracy meetings are to be held each day at 12:30 p.m. in the Projection Room (room 13) of the great Auditorium where the House of Deputies is to assemble. The meetings are to be short, not over a half hour, thus enabling deputies and others to attend between the morning and afternoon sessions of the Convention and still have ample time for luncheon.

MANY DISTINGUISHED SPEAKERS

A distinguished group of Church men and women are to be heard at these meetings. The first is to be held on October 11th when the speaker is to be the Rev. Dr. Frank Gavin of the General Theological Seminary, recently returned from Europe, who will speak on the political and economic situations in European countries. On October 12th the speaker is to be the Rev. J. Howard Melish, rector of Holy Trinity Church, Brooklyn, whose subject is *The Challenge of These Times to Churchmen*. The Rev. Gardiner M. Day, of Williamstown, Mass., who has spent the summer in Russia, is to speak on the 13th on *The Challenge of the Soviet Union*. There will be no meeting on Sunday, the 14th, but the series will be resumed the second week of the Convention with Prof. Vida D. Scudder of Wellesley College the speaker on Monday. On the 16th the meeting is to be under the auspices of the Fellowship of the Incarnation, composed of workers in the field of religious education. The speaker will be Prof. Adelaide Case of Teachers College, Columbia University, her subject being *Preparing Children for Economic Change*.

BISHOP PARSONS SPEAKER

The Rev. Julian Hamlin, of Boston, is to be the speaker on the 17th, his subject to be *The Cause and Cure for War*. On the 18th the Fellowship of Reconciliation is to be in charge and the speaker is to be the secretary of that organization, the Rev. J. Nevin Sayre. On the 19th the secretary of the C. L. I. D., the Rev. W. B. Spofford, is to speak on *What Labor Wants, and How They Propose to Get It*, while the final meeting on Saturday, the 20th, lasting somewhat longer than the others since there is no meeting of the Convention in the afternoon, will be addressed by Bishop Parsons of California, president of the C. L. I. D., and Miss Mary van Kleeck, director of industrial studies of the Russell Sage Foundation, who is a vice-president of the League.

General Convention Altar Stones Are Dedicated

TRENTON, N. J.—Bishop Matthews of New Jersey dedicated two altar stones at the morning service, September 23d in Trinity Cathedral for use on the two temporary altars being erected in Convention Hall and the chapel of the House of Bishops in Atlantic City. The stones are of great historical interest, being taken from the two oldest church foundations of this diocese.

One is from the oldest parish, St. Peter's, Perth Amboy, which, by a date on one of the foundation stones and other evidence, is accorded the date of 1685.

The other is from the foundation of St. Mary's, Burlington, the oldest church in continuous use, founded in 1702. St. Mary's is understood to be the first church in this country to have a Cathedral status, the Bishop of the diocese for a considerable period being rector of the parish.

Nashotah Opens With an Enrolment of 42

Bishop Weller Preacher at Opening Service; Bishops Ivins and Gray Are Present

MILWAUKEE—Nashotah House opened for the new seminary year September 28th with an enrolment of 42 students. A solemn Mass and sermon at 10:30 a.m. marked the opening services.

The Very Rev. E. J. M. Nutter, D.D., dean, was celebrant. He was assisted by the Rev. E. W. Scully, vicar of St. Mark's Church, Beaver Dam, as deacon, and the Rev. E. O. Rossmassler, curate of St. Matthew's Church, Kenosha, as subdeacon. The Rev. E. S. Appleyard of Lancaster acted as master of ceremonies. Bishop Weller, retired Bishop of Fond du Lac, preached, the day marking the 50th anniversary of his ordination to the priesthood.

Bishop Ivins of Milwaukee and Bishop Gray of Northern Indiana were among those present at the exercises.

South Orange, N. J., Parish Raises More Than \$4,000 at 75th Anniversary Service

SOUTH ORANGE, N. J.—The free will offering made at the time of the Church of the Holy Communion's 75th anniversary on September 23d amounted to more than \$4,000, enabling the parish to pay off its debt.

One parishioner promised—and gave—\$1.00 for every three dollars above \$2,000 contributed by the parish. This incentive was responded to by the whole parish. The old burden of debt is now clear.

The Rev. Theodore R. Ludlow, the rector, Bishop Brewster of Maine, former rector and visiting preacher, together with Bishop Washburn, Coadjutor of Newark, were present at the reception.

Typhoon Strikes in Diocese of Osaka

School for Girls and Chapel Are
Destroyed With Combined Loss
of 18 Lives

NEW YORK—The severe typhoon that struck western and southern Japan September 21st and 22d totally destroyed the Poole High School for Girls and the chapel at the Widely Loving Society Orphanage, in the diocese of Osaka, with a combined loss of 18 lives, Bishop Naide of Osaka reported.

NONE OF STAFF INJURED

None of the staff of the Kyoto dioceses, Japanese or foreign, was injured. In a few cases relatives of the Japanese were injured. So far only one death was reported among the Japanese, a member of Holy Trinity Church, Kyoto.

St. Barnabas' Hospital, Osaka, and the Church of the Ascension and parish house at Nara are the most severely damaged buildings. Repairs for them will cost about \$5,000, United States currency.

The nurses of St. Barnabas' Hospital helped the Osaka municipal officials in relief work.

The Poole School for Girls, established by the Church of England some years ago, has been transferred to the Japanese diocese of Osaka.

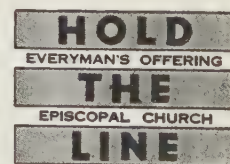
The Widely Loving Society Orphanage was established by the Japanese and has always been under the American Japanese missionary.

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CHRIST CHURCH, SOUTH AMBOY, N. J.

During the General Convention the guest preachers in Christ Church, South Amboy, N. J., will be the Rev. Dr. John J. Gravatt, Jr., rector of Trinity Church, Staunton, Va., Sunday, October 14th, and the Rev. Walter R. Noe, executive secretary of the diocese of North Carolina, Sunday, October 21st. The Rev. Harry Stansbury Weyrich is rector.

Memorial is Dedicated in Marquette Cathedral

MARQUETTE, MICH.—A chancel rail, given in memory of Aubrey Lester Swinton, who drowned in Lake Superior on June 29, 1932, was dedicated in St. Paul's Cathedral at the early Communion service on Sunday, September 9th, by Bishop Ablewhite of Marquette. The memorial, executed by the American Seating Co., was given by Mr. Swinton's parents, Dr. and Mrs. Lester Swinton.

The chancel rail is made of oak, and the carving, which is the same as on the reredos given as a memorial six years ago, was done by John Lang of the famous Oberammergau family, now in this country. The cushions accompanying the chancel rail were presented by Mr. Swinton's fellow Church school teachers and members of the choir to which he also belonged.

W. Nebraska Convocation Hears Bishop Johnson

SCOTTSBLUFF, NEBR.—The 44th annual convocation of the missionary district of Western Nebraska was held in St. Andrew's Church, Scottsbluff, and in St. Timothy's, Gering, September 18th and 19th. Bishop Johnson of Colorado was the convocation preacher.

The opening service was the Holy Communion. Bishop Beecher of Western Nebraska was the celebrant. He was as-

sisted by the Very Rev. Francis R. Lee, dean of St. Mark's Pro-Cathedral, Hastings, and the Rev. Jerome L. Fritsche, rural dean of the Scottsbluff deanery.

"The Church will never be conquered by outside forces or influences, but if it does fail to win and hold our civilization for God, it will be because of lethargy and indifference and gross worldliness within its own ranks" said Bishop Johnson.

Dean Lee was elected clerical deputy to the General Convention. The Rev. Mr. Fritsche was selected as the alternate. Clarence Lody of Scottsbluff was elected lay deputy, and Leslie Prior alternate.

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West Park, N. Y.

Carillon of 25 Bells For Rumson, N.J., Parish

RUMSON, N. J.—A carillon consisting of 25 bells has been given to St. George's parish by Bertram H. Borden in memory of his late wife, Mary Owen Borden. The bells will be dedicated at 5:15 P.M., October 23d. The Rev. Earl G. Lier is rector.

The largest of the bells, weighing 4,700 pounds, will sound note C. The next largest will be note D, approximate weight 3,500 pounds; the next, note E, approximate weight 2,400 pounds, and then the scale runs chromatic down to the smallest bell sounding note D and weighing approximately 70 pounds. The bells were obtained from John Taylor and Company, England.

*A Book You Will Want
to Read*

The Groups Movement

By

JOHN A. RICHARDSON

Paper, 75 cts.

We announce a new book by one of the Bishops of the Anglican Church on the Oxford Group Movement or "Buchmanism" as the author has studied and seen it. It is a vigorous, adverse criticism, taking into account many of the recent books on the subject and the latest developments in the Group movement. If you are at all interested in the subject you will certainly wish to read Bishop Richardson's critical analysis.

*Received This Week
From Mowbray's*

The Parish Priest as Preacher

By E. F. ODLING

Paper, 60 cts.

The Importance of Preaching
—The Parish Priest as a Preacher
—The Parish Priest's Problems
—Making the Most of Our Time
—The Preacher Himself—The Preparation of the Message—Repetition of Sermons—Preaching Other Men's Sermons—Hearers—The Ending of the Sermon.

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Dr. Franklin Lists Tasks for Clergy

Missionary Work Stressed by Treasurer of National Council at Rhode Island Meeting

NEWPORT, R. I.—Dr. Lewis B. Franklin, vice president and treasurer of the National Council of the Episcopal Church, told a recent diocesan conference of clergy held here in St. George's School, what, in his opinion, was their missionary job. In particular his subject was The Missionary Task of the Clergy, but he did not confine himself to that theme. He gave a layman's view of the usual sermon and his ideas for improving it, all to the amusement of his congregation. Moreover his suggestions were accepted as sound and helpful.

Here is a digest of them:

An aroused laity can always manage the mechanical-financial side much better than the rector. His job is not to collect money, but to create atmosphere. To build a background of converted people who will work for and support the campaign as a matter of course when the time comes.

Members must be educated to share their income rather than give of their surplus.

The special appeal will not work. Romance and good speakers bring flowing support to exciting projects, while the equally worthy, but less colorful, suffer. Unification is the wise way, meaning a central fund.

In the parish budget, expand the quota figure. Explain it. Give details. . . . The impression of the eye is five times as moving as that of the ear.

In dealing with missionary sermons Dr. Franklin laid down four points of procedure: 1. Attract Attention. 2. Arouse Interest. 3. Create Conviction. 4. Produce Action.

In the past preachers have too frequently been attempting the fourth of these without first applying the three preceding which are essential in preparation for it.

In preparing sermons and campaigns the parson should 1. Visualize, 2. Personalize, 3. Vitalize, 4. Dramatize. As for material, "use your sanctified imagination." Read magazines, books, and pamphlets, but make them your own.

All this will arouse interest, but in addition must be shown the impact of Christ and the enormous extent of the task, brought about through conviction.

In his talk with representative laymen at their conference which followed, Dr. Franklin said that God's omnipotence was affected by the liberty of thought and action He gave men. His work has to be done by them, but to be acceptable or es-

sential it was to be done with "perfect freedom."

In discussing the relative merits of capitalism and Socialism, he confessed that he could not see how the world could progress without incentive for the individual "to get ahead." But of one thing he was convinced, and that was that whatever the name of the social order it would not go far wrong if it were Christian.

The Rev. Dr. Donald B. Aldrich, rector of the Church of the Ascension, New York, on the first evening of the clerical conference gave a series of meditations on Communion with God.

He was followed the next day by Canon H. Adye Prichard, rector of St. Mark's Church, Mount Kisco, N. Y., who approached the subject of Preaching from a dozen or more angles, giving to the clergy more practical and spiritual suggestions for preparing pulpit discourses than any of them had received since seminary days.

Rev. J. McN. Wheatley Secretary of Diocese of Northern Indiana

MISHAWAKA, IND.—Bishop Gray of Northern Indiana has announced the appointment of the Rev. J. McNeal Wheatley, rector of Trinity Church, Fort Wayne, as secretary of the diocese of Northern Indiana, and also as secretary of the Bishop and Council and of the department of missions.

Police Chiefs Visit Cathedral

WASHINGTON, D. C.—Several hundred representatives of the International Association of Chiefs of Police meeting in Washington attended a special Evensong service in the Cathedral September 23d and heard a sermon by Bishop Freeman of Washington.

Models to Show Type of Work Being Carried on in Palestine

NEW YORK—Small models to show types of work carried on by the Anglican Church in Palestine are to be among the exhibits at General Convention. Churches, schools, and hospitals are being made by Miss Lulu Wells of St. Bernard's parish, Bernardsville, N. J.; also figures to show the varied races among whom the Church is working, Moslem-Arabs, Christian-Arabs, Jews, Druses. Information will be available on all phases of the work, which is aided by the Good Friday Offering.

MAKE A VACATION OF THE CONVENTION

On October 10th, the Episcopalian hosts of the nation will gather at Atlantic City for the great triennial convention of the Church. For their home and headquarters, the House of Bishops has selected hospitable Chalfonte-Haddon Hall.

What a splendid opportunity to flee from domestic and business responsibilities—to take a real vacation—to extend your friendships among the many charming people who will make up this great congregation.

October in Atlantic City is one of the jewel months of the year. The sea, one moment, is like sapphire; the next like emerald. The sunshine is a warm topaz. Diamonds sparkle on the crest of every cascading wave.

From the sun decks of Chalfonte-Haddon Hall you can hear the muffled roar of the breakers, filling the air with the tang of their salty spray. Within the hotels there is thoughtful, unobtrusive service, anticipating your smallest needs.

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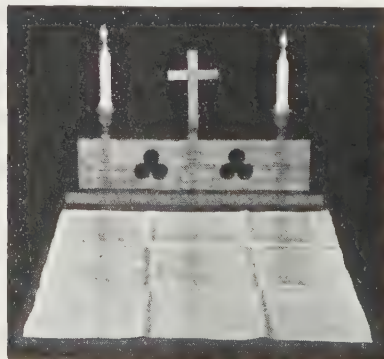
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90 Laymen to Present Everyman's Offering

Presentation at Opening Service of
General Convention in Atlantic
City October 10th

NEW YORK—Ninety laymen, deputies to General Convention, are to present the Everyman's Offering at the opening service in Atlantic City at 11 A.M., October 10th.

All treasurers and new contributors to Everyman's Offering are earnestly urged to forward their gifts in ample time for this presentation. Address, Treasurer, Everyman's Offering, 223 West Seventh street, Cincinnati, Ohio. At the latest, wire Lewis B. Franklin, General Convention Headquarters, Atlantic City, through October 9th.

A possible congregation of 40,000 at that opening service may thus witness the immediate climax—whatever later developments may come—of the movement which has caught up the enthusiasm and devotion of alert laymen all over the Church in the United States and also has awakened, informed, and quickened many hitherto nominal Churchmen.

SPREADING INFLUENCE

The future of the movement time will reveal, but whether or not the financial objective is reached, whether or not the many loosely organized groups of laymen will crystallize into a definite organization, the movement itself, it is evident to those who have watched its beginnings, could not be stopped if desired. It is not an event, they feel; it is a spreading influence.

As the climax of the present enterprise is at hand, three chief results emerge from the past seven months' work: The offering of the money itself, an amount impossible to estimate until all returns are in; an intelligent "concern," newly acquired or re-awakened, on the part of many men regarding the Church's mission; and, on the part of the leaders of the movement and the bishops and clergy who have coöperated, new knowledge of the laymen's loyalty and capacity for work when they are informed.

There can hardly have been a movement which was provided with more excuses and alibis if anyone had been looking for them. "The devil himself could not have arranged more adverse circumstances," writes one of the men. A late start, summer vacations approaching, a deficit for a talking point, national unemployment, charity relief, catastrophic heat and drouth, business men worried, political strife, world turmoil, endless appeals. The trumpet might well have given "an uncertain sound." Instead,

the men rallied firmly under a call to "hold the line," and two great words describe the motive power: discipleship, under the divine Leader; partnership, laymen working with laymen.

The towering wall they had to scale was simply the stolid indifference, based firmly on ignorance, of the 75 per cent of the Church's membership who were contributing nothing to the Church's world-wide vision or none at all—that "deadweight of nominal or casual Church membership which drags the Church down." The appeal of the movement was, and is, "a frank declaration by laymen to laymen that the Church's retreat from her line of duty cannot fairly be laid to recent economic distress. The fault is laid squarely at the door of male unawareness of what the Church's mission is and what a man's part in it should be."

DISCREPANCY IN THEORY AND FACT

New gifts were sought from men already giving, and special gifts from those who have more than ordinary resources. In regard to the desired amount of \$500,000, a discrepancy between theory and fact had to be dealt with. The theory was that if there were 500,000 Churchmen, a dollar a man would be just enough, and so it would. The fact was that even if there were 500,000, which is doubtful, the movement could not reach literally every man.

In any case, there would be, the leaders of the movement realized, a still worse discrepancy, "enough to make the angels weep," between the poor Negro laborer, for example, who before long was seen collecting papers and old tires to raise his dollar for his Church, and the well-to-do business man complacently handing over the same amount.

The work of small parishes and missions which probably consider themselves unimportant has been beautiful to see; almost everywhere their response has been prompt and adequate.

Seventy-seven dioceses have taken part. (There were seven men in the first group

of laymen formulating the plan, and seven months to work in!) In some other dioceses, bishops had already launched other plans to the same end. The movement has from the start been wholly loyal to the National Council and warmly approved by it, but has worked independently.

More than 1,250,000 pieces of literature have been sent out from the Everyman's headquarters on orders received up to September 10th. The Church papers, national, diocesan, and parish, have co-operated generously. Newspaper publicity has yielded three scrap-books of clippings, both through the national press associations and under the direction of an experienced news writer to local papers. Realizing that most Church publicity—this is a long-standing condition—is over the heads of the average Churchman, Everyman's Offering has made a special effort to keep its material—to borrow a phrase which will become familiar at Atlantic City—on the boardwalk level. This is typical of the movement, which suggests to all Church leaders that they "meet the adult male member on his own ground, speak his language, tell him the story unmistakably, and win him into active partnership."

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† Necrology †

*"May they rest in peace, and may
light perpetual shine upon them."*

R. C. SMITH, PRIEST

IPSWICH, MASS.—The Rev. Roland Cotton Smith, rector emeritus of St. John's Church, Washington, D. C., died at his home here August 30th.

The funeral service was held in the Ascension Memorial Church here September 21st with Bishop Sherrill of Massachusetts officiating. He was assisted by a number of the clergy. Burial was in Ipswich.

The Rev. Mr. Smith was ordained deacon in 1885, and priest in 1886. He was first at St. Peter's Church, Beverly, leaving there to become assistant at Trinity Church, Boston, in 1888, and remaining until 1892. He was rector of St. John's Church, Northampton, from 1893 to 1902, leaving there to go to Washington. He served on the staff of the Washington Cathedral.

A. O. TARRANT, PRIEST

PHILADELPHIA—The Rev. Alfred Overton Tarrant, for 15 years the rector of Emmanuel Church here, died at his home September 21st after an illness of nine months. He was 57.

Dr. Tarrant was a physician as well as a minister. He was a native of Ontario and was educated at the University of Toronto and at Wyckliffe College, Toronto, Windsor College, Md., and the University of Pennsylvania Medical School. For a time he was professor of materia medica at the old Medico-Chirurgical College.

Dr. Tarrant was ordained in 1896 and served churches in New Orleans, Detroit, St. Paul, Sandusky, and this city. He was once rector of Old Zion Church here and later started St. Giles' Mission in Stonehurst.

Surviving are his widow, two sons, Dr. John R. Tarrant and Dr. Harold A. Tarrant, and two sisters.

F. S. WHITE, PRIEST

TAMPA, FLA.—The Rev. Dr. Francis S. White, rector of St. Andrew's Church here, died suddenly of heart disease September 29th.

Dr. White was born in New York April 19, 1868, the son of Samuel Porter and Marie Adele Mercillott White. He attended Hobart, receiving a Bachelor of Arts degree in 1893, a Master of Arts degree in 1896, and a Doctor of Sacred Theology degree in 1920. He received a Doctor of Divinity degree from Western Reserve University in 1928.

After receiving the Bachelor of Sacred Theology degree from General Theological Seminary, he was ordained deacon in 1896 and priest in 1897. He married Caroline Sillman Mize, of Atchison, Kans., in 1907.

He was assistant at St. John's Church, Detroit, 1897 to 1899; at the associate mission, Omaha, Nebr., 1899 to 1904; rector of Trinity Church, Atchison, 1904 to 1911; dean of St. Mark's Pro-Cathedral, Grand

Rapids, Mich., 1911 to 1917; Army chaplain 1917 and 1918; domestic secretary, Domestic and Foreign Missionary Society, 1918 to 1920; dean of Trinity Cathedral, Cleveland, 1920 to 1931, leaving the Cathedral to come to Florida.

Dr. White, a deputy to the General Convention this year, had been a deputy to all sessions of General Convention since 1904.

MRS. V. H. BERGHAUS, SR.

HARRISBURG, PA.—Mrs. V. Hummel Berghaus, Sr., widow of the late Rev. V. Hummel Berghaus, died recently in Newfield, N. J., in her 89th year. Mrs. Berghaus was the former Miss Louisa Clayton Foard, and was born at Elkton, Md., in June, 1846. While living in Lykens, Pa., she organized a Sunday school class which developed into the formation of Christ Church, Lykens.

Mrs. Berghaus is survived by the Rev. Charles E. Berghaus, rector of St. John's, Marietta, Pa.; V. Hummel Berghaus, Jr., managing editor of the *Evening News*, Harrisburg, and financial secretary of St. Stephen's Cathedral here; Paul Berghaus

of Orange, N. J., and Clayton Berghaus, Newfield, N. J. Burial was in Harrisburg Cemetery.

ROBERT FULTON CUTTING

NEW YORK—Robert Fulton Cutting, one of the most prominent laymen of the Church, died at his home in Tuxedo Park September 21st after a long illness which followed the attack of pneumonia he had in the spring. He was in his 83d year.

The funeral service was held in St. George's Church September 24th. Bishop Manning of New York officiated, assisted by the rector of St. George's, the Rev. Dr. Karl Reiland, and the rector of St. Mary's Church, Tuxedo, the Rev. Robert S. W. Wood. The church was filled with representatives of the many organizations of which Mr. Cutting had been an officer or a benefactor, and with his friends. Interment was in Greenwood Cemetery, Tuxedo.

Mr. Cutting was senior warden of St. George's at the time of his death. He had been on the vestry for 50 years. A resident

Church Services

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street
REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses 8:00, 9:00, 11:00 A.M., and
Benediction 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sunday Masses: 7:30, 9:30, and 11 A.M.
Sermon and Benediction, 7:30 P.M.
Week-days: 7, 8, Thurs. and H. D., 9:30 also.
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

NEW JERSEY

All Saints' Church, Atlantic City

8 So. Chelsea Avenue
REV. LANSING G. PUTMAN, Rector
Sundays, 7:30 and 10:45 A.M., and 8:00 P.M.
Tuesdays, Thursdays, Fridays, and Holy Days.

NEW YORK

The Cathedral of St. John the Divine, Cathedral Heights New York City

Sundays: 8 and 9, Holy Communion, 9:30, Children's Service, 10, Morning Prayer or Litany, 11, Holy Communion and Sermon, 4, Evening Prayer and Sermon.
Weekdays: 7:30, Holy Communion (Saints' Days, 10). 9:30, Morning Prayer, 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector Emeritus
REV. GEORGE A. ROBERTSHAW
Sundays: 8, 10, 11 A.M., 4 P.M.

NEW YORK—Continued

Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues
(Served by the Cowley Fathers)
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
Vespers, with Address and Benediction, 8.
Week-day Masses, 7, 8, and 9:30.
Confessions: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5, and 8 to 9.
ORGAN RECITALS—Eight Wednesdays at 8:30 P.M., October 3d to November 21st. No tickets required. Ramin, Lockwood, Fox, Biggs, Weinrich, Cheney, Courboin, and Christian.

St. Bartholomew's Church, New York

Park Avenue and 51st Street
REV. G. P. T. SARGENT, D.D., Rector
8 A.M., Holy Communion.
11 A.M., Morning Service and Sermon.
4 P.M., Choral Evensong.
Junior Congregation, 9:30 and 11 A.M.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

St. James' Church, New York

Madison Avenue at 71st Street
THE REV. H. W. B. DONEGAN, Rector
Sunday Services
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
Sunday: Low Mass, 8 and 9 A.M. High Mass and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also Thursday and Saints' Days, 9:30 A.M.
Confessions: 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street
VERY REV. HENRY W. ROTH, Dean
Sunday Masses: 7:30, 9:30, and 11:00 (Sung Mass and Sermon).
Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.
Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

of Tuxedo Park for 40 years, he was also much interested in St. Mary's Church.

A lineal descendant of Robert Fulton, Mr. Cutting was born in New York in 1852, the son of Fulton and Justine Bayard Cutting. He graduated from Columbia University in 1871. In 1875 he received the degree of Master of Arts from the same university. In 1904, the honorary degree of Doctor of Laws was conferred on him by Columbia.

Mr. Cutting was most widely known as the founder of Cooper Union and of the Bureau of Municipal Research, later the Institution of Public Administration. Only two years ago he helped form the Citizens' Budget Group. He was president of the board of directors of the Metropolitan Opera Company for many years.

In 1874, Mr. Cutting married Miss Natalie C. P. Schenck, who died the next year. In 1883 he married Miss Helen Suydam, who died in 1918. He is survived by two daughters, Mrs. Lucius Wilmerding and Mrs. Reginald L. G. Auchincloss, and one son, Charles Suydam Cutting. Another son, by his first marriage, Robert Bayard Cutting, died in early life.

RALPH R. HORTH

GRAND ISLAND, NEBR.—Judge Ralph R. Horth died suddenly at his home here September 22d, in his 71st year. He had practised law here for over 50 years and for the past six years had been district judge.

He was one of the leading communicants and the strongest supporter of St. Stephen's Church. For more than 40 years he had been vestryman and for 30 years had been chancellor of the diocese of Western Nebraska.

The funeral was held September 25th, in St. Stephen's Church in the presence of a large congregation. The service was conducted by Bishop Beecher of Western Nebraska, assisted by the Very Rev. Francis R. Lee, dean of St. Mark's Pro-Cathedral, Hastings, Nebr.

MRS. H. HUDSON

SEATTLE, WASH.—Mrs. Elizabeth Pagon Hudson, wife of the Rev. Harry Hudson, pioneer clergyman of the Olympia diocese, died September 3d, following a stroke of paralysis. Her husband has been an invalid for four years.

Born in Liverpool, England, she and her husband formerly lived at Winn, Maine, but for the past 29 years they have resided in Bremerton, Wash., where Mrs. Hudson died.

The funeral was conducted by Bishop Huston of Olympia in St. Paul's Church, of which the Rev. Mr. Hudson previously was rector.

Besides her husband, Mrs. Hudson is survived by a daughter, Mrs. Margaret Neilson, of Honolulu, Hawaii, and two sons, Claude and A. H., both of Bremerton.

MRS. E. G. MARKS

ARLINGTON, N. J.—Mrs. Harriette Elizabeth Marks, wife of Dr. E. G. Marks, and past national president of the Daughters of the British Empire in the

United States and long an active worker in the Church, died suddenly at her home here September 13th,

A solemn Requiem Mass was celebrated in Trinity Church, Arlington, at 9 A.M., September 15th, by the rector, the Rev. W. V. H. Filkins, and the funeral was held from the same church at 2 P.M. It was conducted by Fr. Filkins, assisted by the Very Rev. Arthur Dumper, dean of Trinity Cathedral, Newark. Interment was in Hillside Cemetery, Lyndhurst, N. J.

EDMOND LEWIS WYMAN

MANCHESTER CENTER, VT.—Dr. Edmond Lewis Wyman, well-known physician and Churchman of this community, died at his home here September 27th in his 91st year. Although confined to his home recently, Dr. Wyman maintained his vigorous interest in religious and secular affairs until the day of his death. In former years he served as deputy in a number of General Conventions, the last being that of 1919.

Dr. Wyman was married twice, first to Louise Phelps of Ohio, who died in 1899, and second to Frances Rastall, who died in 1931. He is survived by a son, Phelps Wyman, a landscape architect in Milwaukee, and a daughter, Mary Louise, who teaches in New York City.

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NOTICE

PHILADELPHIA—The Seventy-second Annual meeting of the Life and Contributing Members of the Evangelical Education Society will be held on Thursday, October 18, 1934, in the Board Room of the Platt Building, 130 South Twenty-second St., Philadelphia, Pa., at 3:45 P.M., for the election of officers and the translation of such other business as may be presented. CHARLES H. LONG, General Secretary.

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N. Y. Choir School Changes Program

**Grace Church Institution Forced by
Decrease in Income to Become
Day School for Boys**

NEW YORK—Owing to a sharp falling off in the income from endowments, Grace Church Choir School has ceased to be a boarding school for boys with singing voices and has become a day school for boys between the ages of 8 and 15. Boys who have voices and can qualify for the choir of Grace Church will be received free of charge; other boys will pay a tuition of \$250 a year. Already there have been 72 applications. Most of these were for free tuition; 12 were able to qualify. Of the former boarding pupils,

17 live within commuting distance and will return as day pupils. Thirty boys have so far been registered.

The faculty of the Choir School will remain the same, under the same headmaster, Harry N. Russell. The school-rooms of the Choir School quarters will be used. There has never been a private school for boys in the neighborhood, and families are moving into nearby apartments in order that their sons may attend this school. Already more boys are registered than were in the boarding school.

The dormitory of the Choir School is

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Books Received

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

THOMAS Y. CROWELL CO., New York City:
Stories of the Latin American States. By Nellie V. Sanchez. \$2.50.

Mendelssohn. "A Second Elijah." By Shima Kaufman. \$3.50.

DODD, MEAD & CO., New York City:

How Christmas Came to the Sunday Schools. By Katharine Lambert Richards. \$2.00.

FUNK & WAGNALLS CO., New York City:
Through Failure to Success. By James Alexander. \$1.50.

HARPER & BROTHERS, New York City:

The Story of Jesus. A Book for Young People. By Basil Mathews. \$1.50.

Forty Missionary Stories. By Margaret W. Eggleston. \$1.50.

LONGMANS, GREEN & CO., New York City:
Saga of Saints. By Sigrid Undset. \$2.50.

Growth of the American People. By Marcus Wilson Jernegan, Harry Ellsworth Carlson, A. Clayton Ross. \$1.96.

THE MACMILLAN CO., New York City:

You Can Master Life. By James Gordon Gilkey. \$1.75.

Convictions. Edited by the Rev. Leonard Hodgson. \$3.00.

The Church in the Middle Ages. By F. J. Foakes-Jackson.

RUSSELL SAGE FOUNDATION, New York City:

Moneylending in Great Britain. By Dorothy Johnson Orchard and Geoffrey May. \$2.00.

PAPER COVERED BOOKS

DWIGHT GODDARD, Santa Barbara, Calif.:
Followers of Buddha. By Dwight Goddard. 50 cts.

LONGMANS, GREEN & CO., New York City:
Short Prayers. Compiled by L. H. M. Soulsbey. 45 cts.

NEW YORK SUNDAY SCHOOL COMMISSION, New York City:

Church Customs Explained. Compiled by the Rev. Frank J. Mallett. 5 cts.

U. S. DEPARTMENT OF AGRICULTURE:

Roadside Improvement. Miscellaneous Publication No. 191.

THE EPISCOPAL CHURCH

Heritage of American Christians

By

Theodore St. Clair Will

Paper, \$1.00; Cloth, \$1.50

● A new book dealing with the history, teachings, usages, and ideals of the Episcopal Church. Contents: The Church—The Customs of the Church—The Worship of the Church—The Message of the Church—The Continuity of the Church—The American Church—The Teaching of the Church—Holy Baptism—Holy Communion—Confirmation—The Future of the Church. "It is the purpose of this book," says the author in the introduction, "to trace, in a plain and practical way, without controversy, and without criticism of others, the worship, the teaching, and history of this Church."

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Visit Our General Convention Bookstore

● We extend a cordial invitation to all persons attending General Convention to visit our Bookstore to be located on the Boardwalk in the ground floor store at the left of the entrance to the Boardwalk Arcade, at Tennessee Ave. and the Boardwalk, near Central Pier. A complete line of text books, religious publications, and supplies will be on display.

RADIO TALKS ON RELIGION

God and the World
Through Christian Eyes

Edited by

Leonard Hodgson

Two Volumes

Each, \$1.75

● "The interest of these books is that they represent an attempt in England to put into short radio addresses the pith of the Christian faith for an audience unaccustomed to thinking in philosophical terms. The men and women who presented this material, all of them top-notch leaders, believe that young people want to get at the root of things, that they want not only to know about God, but actually to know Him. For us the books are interesting as an illustration of the solid meat of thought which English audiences are able to take as compared with the more diluted approach of our own radio broadcasts in the field of religion. They will also be useful to anyone who is meeting the questions of young people, for in condensed form they set forth the relevance of the Christian faith to the world of today."—*The Woman's Press*.

THE CELEBRANT'S MANUAL

By

Thomas Burgess

Cloth, \$1.00

● This manual describes in detail a manner of celebrating the Holy Eucharist that is used and found most devotional, simple, and practical by many of our bishops and priests. It has been compiled with the assistance of a number of competent critics of different kinds of Churchmanship, therefore making it a very valuable book for the use of all.

Postage Additional

MOREHOUSE PUBLISHING CO.

MILWAUKEE, WIS.

The Living Church

General Convention Daily

VOL. 1—NO. 1

SEPTEMBER 10, 1934

PRICE 5 CENTS

HIGH LIGHTS of GENERAL CONVENTION

Sessions of General Convention
10 a.m. and 2-30 p.m. weekdays except
Saturday afternoons

Preliminary, October 5th to 9th
Brotherhood of St. Andrew Con-
vention, October 5th to 9th.
Daughters of the King Convention,
October 5th to 9th.

Sunday, October 7th, sermons by the
Bishop of New Jersey and visiting
bishops in Atlantic City Churches.
National Council Meeting, October 8th
and 9th.

Opening Day, October 10th
Corporate Communion for Bishops and
Deputies, Church of the Ascension,
7:30 a.m.

Holy Communion for Women's Aux-
iliary, All Saints' Church, 7:30 a.m.

Opening Service, Convention Hall,
Main Auditorium, 11 a.m. Sermon
by the Presiding Bishop. Massed
choir.

Convention sessions begin: House of
Bishops, Vernon Room, Haddon
Hall Hotel, 3 p.m. House of Deputies,
Convention Hall, Assembly
Room, 3 p.m. Woman's Auxiliary,
Westminster Hall, Chelsea Hotel,
2:30 p.m.

Evening General Reception, All
Church people invited to meet the
Presiding Bishop and other leaders
of the Church and the Woman's
Auxiliary.

U. T. O., October 11th
Convention Hall, Main Auditorium.
Corporate Communion for the
women of the Church, with the pre-
sentation of the United Thank Offering,
8 a.m.

General Mass Meeting, 8:30 p.m.
The Presiding Bishop, chairman.
Greeting by the Bishop of New
Jersey. Address by Bishop Creighton
of Mexico, Suffragan of Long
Island. Announcement of the United
Thank Offering.

Joint Session, October 12th
House of Bishops and House of Deputies
together: the Woman's Aux-
iliary delegates invited to attend in
Assembly Room, Convention Hall.

October 13th
Corporate Communion for National
Conference of Deaconesses, St.
James' Church, 7:30 a.m.
Breakfast and triennial conference of
(Continued on page 4)

WOMEN TO STUDY THEIR PART IN NEW WORLD PLAN

Feature of Auxiliary Sessions
Will be Presentation of United
Thank Offering

The chief feature of the triennial
meeting of the Woman's Auxiliary in
Atlantic City will be a study of the
part Christian womanhood must take
in the new world order. The officers
to be presented and the group leaders
will center on the theme, "If We Be
His Disciples."

The Auxiliary, of which Mrs. J. C.
Lindley of New York is the execu-
tive head, is one of the most influential
organizations within the Church. It
has a membership of approximately
500,000 Church women in all parts of
the world.

Contributed \$5,750,000
One feature of the work of the Aux-
iliary, apart from the spiritual leader
(Continued on page 3)

DAUGHTERS OF KING CONVENTION MEETS OCTOBER 5TH-9TH

Quiet Hour to Feature Opening Day
of National Sessions; Business
Meetings in Colton Manor Hotel

A quiet hour, with the theme, "The
Call of Christ," is to feature the open-
ing day of the 20th national conven-
tion of the Daughters of the King in
Atlantic City. The convention opens
October 5th and closes October 9th.
All services will be held in St.
James' Church. Meditation, business
sessions, and conferences will be held
in Colton Manor Hotel.

The recreation office opens at the
hotel at 9:30 a.m. October 5th. The
quiet hour will be conducted at 3:30
p.m. by the Rev. Dr. Leveque C.
(Continued on page 2)

General Convention Radio Broadcasts

Sunday, Sept. 16, 9 a.m., E. S. T.
(Episcopal Church of the Air—
Rev. Ze Barney T. Phillips (Colum-
bia System))

Sunday, Oct. 11, 11:15 a.m., E. S. T.
Pre-convention Sermon—Rev. Ben-
jamin B. Matthews (Columbia Sys-
tem)

Wednesday, Oct. 10, 11 a.m., E. S. T.—
National opening prayer for the open-
ing service—Most Rev. James
DeWolf Perry.

Daily throughout General Convention
—9 p.m., E. S. T., 15-minute news
summary. On Thursday, Oct. 11,
news broadcast, announcement of
the United Thank Offering.

Exhibitors Plan Excellent Displays at Convention

Exhibitors at General Convention
this year will present one of the finest
displays of ecclesiastical art and
church necessities ever prepared for
any similar meeting.

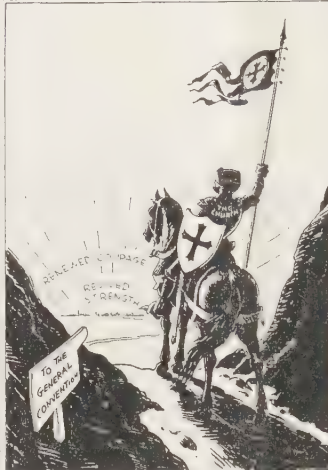
A greater variety is offered, authori-
ties believe, because of the convenient
location of the Convention this year
on the Atlantic coast.

The best examples of stained glass,
vestments, publishing, metal and wood
work, will be on display for the thou-

sands of visiting men and women
from all parts of the world.
Business transacted at General Con-
vention by these firms reaches an un-
believable figure. In addition to sales
made at the Convention, the way is
prepared through the exhibits for
future sales.

The exhibitors will include altars,
altar hangings, altar breads, altar
vases, auditorium furniture, bells and
points in its history. Councils and
(Continued on page 7)

Onward



Primate Stresses Importance of Convention, Lauds Daily

BY THE PRESIDING BISHOP
A daily newspaper of the General
Convention, edited by the Most Rev.
Publishing Company

operation of other Church editors
will publish news of the conven-
tion by the Most Rev. James
DeWolf Perry, D.D., Bishop of Rhode Island
and Presiding Bishop.

Church weeklies
or upon the sec-
lar press. We
will be able to
report in our
daily paper the
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40,000 EXPECTED TO PARTICIPATE IN CONVENTION

Deputies and Visitors Planning
to Attend Sessions from All
Parts of World

BY THE REV. G. W. HOBBS, D.D.

From the uttermost parts of the
earth, all roads are converging today
upon Atlantic City where, on October
10th, the 51st triennial General Con-
vention of the Episcopal Church will
assemble.

It is expected that approximately
40,000 people will attend the opening
service and a more than usually large
daily attendance is expected because of
the close proximity to Atlantic City
of a dozen of the larger dioceses
of the Church.

The far-reaching range of the
great voice of the Church is worth
emphasizing in these times of world
stress and strife. Not any isolated
congregation can do this.
(Continued on page 6)

BROTHERHOOD'S SESSIONS OPEN ON OCTOBER 5TH

Two Meetings to be Conducted at
Same Time Until October 9th, Pre-
ceding General Convention

The Brotherhood of St. Andrew, an
international organization for the
furtherance of Christ's Kingdom among
men and boys, will hold its triennial
national convention in Atlantic City
from October 5th to October 9th, just
before the General Convention of the
Church.

This convention is for all men and
boys of the Church. It is not a de-
voted body, nor is it limited to mem-
bers of the Brotherhood. There will
be a large attendance.
(Continued on page 3)

Bishop Booth to Conduct Pre-Convention Retreat

The House for Retreats and Church
Conferences at Bernardsville, N. J., is
sponsoring days of intercession for the
General Convention on the Fridays
in September and the first Friday in
October. These will be followed by
a retreat for both men and women
the weekend of October 5th to 7th
conducted by Bishop Booth of Ver-
mont.

The retreat, while primarily in-
tended for the clerical and lay deputies
to General Convention, and the dele-
gates to the Woman's Auxiliary meet-
ing, is open to anyone interested. In-
formation and rates may be obtained
from the Rev. T. A. Conover, secre-
tary, at Bernardsville.

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from the Rev. T. A. Conover, secre-
tary, at Bernardsville.

Marriage and Divorce Most Difficult Question Today

BY THE RT. REV. I. P. JOHNSON
Bishop of Colorado

The most difficult questions which
the Church has to meet are those
which confront us in the matter of the
rearrangement of divorced persons. The
easiest way to settle it is to make a
hard and fast rule that the Church
will not marry persons who have been
baptized, married and divorced.

Since 1918 the Roman Church has
taken this attitude. There can be no
question in my mind that the rule of
the Church could not with any justice
be enforced on unbaptized persons who
come to the Church requesting bap-
tism, confirmation and marriage.

Unbaptized persons are not com-
petent to receive that sacramental union
which is Holy Matrimony as distin-
guished from mere marriage. Un-
questionably the Roman Church is
right in making this distinction.
(Continued on page 7)

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This is your last oppor-
tunity to assure yourself of a
file of THE LIVING CHURCH
GENERAL CONVENTION
DAILY by sending in your sub-
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Convention.

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planning to attend General
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Don't put off subscribing any
longer! Only a few more
days! Send in the coupon to-
day with your remittance.

WHO'S WHO in General Convention

This book, of convenient
pocket size, contains brief
biographical sketches of
over 1,000 bishops, clerical
and lay deputies and alter-
nates, and delegates and al-
ternates to the Woman's Aux-
iliary Convention.

\$1.25, Postage Additional

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The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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 CANADA AND NEWFOUNDLAND.... 4.50 per year
 OTHER FOREIGN COUNTRIES..... 5.00 per year

Church Calendar



OCTOBER

14. Twentieth Sunday after Trinity.
18. St. Luke. (Thursday.)
21. Twenty-first Sunday after Trinity.
28. SS. Simon and Jude. Twenty-second Sunday after Trinity.
31. (Wednesday.)

KALENDAR OF COMING EVENTS

OCTOBER

- 12-14. Young People's meetings, Atlantic City.
14. Children's Service, Convention Hall, Atlantic City.
- Foreign Missions mass meeting, Convention Hall, Atlantic City.
- 15-18. National Council Training Institute, Convention Hall, Atlantic City.
15. Religious Education mass meeting, Convention Hall, Atlantic City.
16. American Church Institute for Negroes mass meeting, Convention Hall, Atlantic City.
- Church Mission of Help meeting, Haddon Hall, Atlantic City.
- Church Periodical Club meeting, Hotel Dennis, Atlantic City.
17. Church Army dinner, Atlantic City.
- Commission on Evangelism mass meeting, Convention Hall, Atlantic City.
19. Christian Social Service mass meeting, Convention Hall, Atlantic City.

CATHOLIC CONGRESS CYCLE OF PRAYER

OCTOBER

22. St. Paul's Chapel, New York City.
23. Trinity, Whitehall, N. Y.
24. St. Paul's, Vergennes, Vt.
25. St. Ignatius', New York City.
26. St. Peter's, Brushton, N. Y.
- St. Andrew's, Hopkinton, N. H.
27. Order St. Anne, Arlington Heights, Mass.

Clerical Changes

APPOINTMENTS ACCEPTED

BANNER, REV. EARNEST KELLNER, S.S.J.E., formerly assistant at the Church of St. John the Evangelist, Boston, Mass.; to be assistant at the Church of St. Mary the Virgin, New York City. Address, 144 W. 47th St.

BLACKWELL, REV. DONALD W., deacon, to be assistant at Emmanuel Church, Cleveland, Ohio.

CLEPHAN, REV. ANGUS E., formerly rector of St. Paul's Church, Put in Bay, Ohio; to be rector of Christ Church, Lima, Ohio. Address, 315 West North St.

DAY, REV. EDWARD JOSEPH, deacon, to be vicar at St. Andrew's Church, Ayer, Mass.

DUVALL, REV. LINDSAY O., formerly priest in charge of Trinity Mission, 3rd and C Sts., N. W., Washington, D. C.; is assisting in the Lake Shore Mission Field, in the diocese of Erie. Address, North Girard, Pa.

FOHNER, REV. GROVER C., formerly curate at St. John's Church, Sharon, and priest in charge of St. Clement's, Greenville, and St. Edmund's, Mercer, Pa. (Er.); is in charge of the combined Missions of Holy Trinity, Brookville, Christ Mission, Punxsutawney, and St. Peter's, Conifer, Pa. (Er.). Address, 162 Madison Ave., Brookville, Pa.

GOODWIN, REV. ROBERT A., formerly rector of Christ Church, Martinsville, Va. (Sw. V.); has accepted a call to Cunningham Chapel Parish, Clarke Co., Va., with residence in the rectory at Millwood, Va.

HEAGERTY, REV. WILLIAM B., M.D., in charge of St. Stephen's, Gilroy, Calif.; also to be vicar of St. Luke's, Hollister, Calif.

HOLT, REV. DAVID E., formerly rector of Grace Church, Lake Providence, La.; to be rector of St. James' Church, Texarkana, Texas. Effective November 1st.

JONES, REV. CLARENCE W., rector of St. John's, Delhi, N. Y.; also to be in charge of St. Peter's, Hobart; Grace, Stamford, and St. Paul's, Bloomville, N. Y. (A.).

JORDON, REV. WILLIAM H., formerly rector of the Church of the Ascension, Auburn, R. I.; is locum tenens for six months in the parish of All Saints, Pontiac, R. I.

KAPPE, REV. HAROLD G., formerly in charge of St. Edmund's Church, Milwaukee, Wis. (Mil.); to be vicar at St. Peter's Church, Fort Atkinson, and St. Mary's, Jefferson, Wis. (Mil.). Address, Fort Atkinson, Wis.

LEWIS, REV. HOWARD RENNARD, formerly in charge of the Church of the Epiphany, Walpole, Mass.; to be rector of St. James' Church, Fall River, Mass. Address, 1604 North Main St.

NORTON, REV. DAVID WOODMAN, formerly curate at St. Anne's Church, Lowell, Mass.; to be rector of All Saints' Church, Chelmsford, Mass.

PETTER, REV. WILLIAM J. H., rector of St. Luke's, Plattsmouth, Nebr.; also to be in charge of St. Mary's, Blair, Nebr.

REID, REV. WILLIAM P., formerly rector of St. Luke's Church, Wymore, Nebr.; to be rector of Christ Church, Yankton, S. Dak. Effective November 1st.

SCHIFFMAYER, REV. GEORGE F., formerly vicar of St. Luke's Church, Racine, Wis. (Mil.); to be rector of Trinity Church, Baraboo, Wis. (Mil.).

SCHILLING, REV. CHARLES, deacon, to be in charge of the Church of the Ascension, Cartersville, and St. Mark's Church, Dalton, Ga. (At.). Address, Cartersville, Ga.

SIMPSON, REV. ALEXANDER, formerly rector of Trinity Church, Janesville, Wis. (Mil.); to be rector of St. Luke's Church, Racine, Wis. (Mil.). Effective November 1st.

STOWELL, REV. GEORGE L., to be in charge of St. Edmund's Church, 2447 N. Richards St., Milwaukee, Wis. (Mil.).

TEMPLE, REV. SYDNEY A., Jr., formerly of the diocese of Dallas; to be in charge of Trinity Mission, Fallon, Nev., effective November 1st. Address, 507 S. Churchill St.

THOMAS, REV. WILLIAM A., formerly vicar at Trinity Mission, Kingman, Ariz., and St. John's Mission, Needles, Calif. (L.A.); is rector of St. John's Church, San Bernardino, Calif. (L.A.). Address, 268 14th St.

WILLIAMS, REV. HUPERT E., rector of Christ Church, Calumet, Mich. (Mar.); has been called to become curate at St. Paul's Church, Akron, Ohio.

NEW ADDRESSES

DALE, REV. OLIVER B., S.S.J.E., until November 25th, is at 980 Memorial Drive, Cambridge, Mass., and after December 1st, at the Church of the Advent, 162 Hickory St., San Francisco, Calif.

DENNISON, REV. G. HERBERT, formerly 5720 Ridge Ave., Roxborough, Philadelphia; 157 East Walnut Lane, Germantown, Philadelphia, Pa.

DYSART, REV. JOHN, D.D., formerly Box 506, Council Bluffs, Iowa; General Delivery, Flint, Mich.

OTTAWAY, REV. GEORGE HENRY, retired, formerly Lyons, N. Y.; 159 Beard Ave., Buffalo, N. Y.

RANDALL, REV. A. T., formerly 503 W. 112th St.; 1060 Amsterdam Ave., New York City.

SMIELAU, REV. FRANKLIN C., formerly 108 W. Shore Blvd., Tampa, Fla.; P. O. Box 836, Winter Haven, Fla. The Rev. Mr. Smielau is retired from active work after thirty-five years as missionary to the deaf in the dioceses of Pennsylvania, W. Virginia, Western New York, Ohio, Indiana, and Michigan.

DEPOSITION

McKIBBIN, SAMUEL, Presbyter, by the Bishop of Newark, May 24, 1934. Deposed. "For causes not affecting his moral character."

ORDINATIONS

PRIESTS

FOND DU LAC—The Rev. WILLIAM FRANK CHRISTIAN was advanced to the priesthood by Bishop Sturtevant of Fond du Lac in St. Paul's Cathedral, Fond du Lac, Wis., September 30th. The ordinand was presented by the Very Rev. E. W. Averill, dean of the Cathedral, and the Rev. George W. Ridgway preached the sermon. The Rev. Mr. Christian is vicar at St. Boniface Church, Chilton, Wis., temporarily.

TENNESSEE—The Rev. THOMAS ROBINSON THRASHER was advanced to the priesthood by Bishop Maxon, Coadjutor of the diocese, in St. Paul's Church, Chattanooga, September 30th. The Rev. William H. DuBose, D.D., presented the ordinand, and the Rev. Charles L. Wells, Ph.D., preached the sermon. The Rev. Mr. Thrasher will continue as assistant at St. Paul's Parish, and vicar at Thankful Memorial Church, Chattanooga, Tenn. Address, 631 Pine St.

UTAH—The Rev. JOHN PRENTICE MOULTON was advanced to the priesthood by his father, the Rt. Rev. Arthur W. Moulton, D.D., Bishop of Utah, in St. Mark's Cathedral, Salt Lake City, September 30th. The ordinand was presented by the Rev. A. Leonard Wood, and the Rev. Alwyn E. Butcher preached the sermon.

DEACONS

KANSAS—VIRGIL LIVINGSTON was ordained deacon by Bishop Wise of Kansas in Grace Church, Ottawa, September 30th. The candidate was presented by the Rev. Nathaniel Bigelow, and the Bishop preached the sermon.

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The Name of the Church

TO THE EDITOR: For forty years I have been amused by attempts to alter the name of our Church. Recently I've come to think that the word "Protestant" might be dropped—though in this I may seem disloyal to my Broad Church and Evangelical friends—in whose group I belong.

Some twenty-five years ago I wrote to the *Churchman* a suggestion to drop the word "Protestant" in the foreign field. Now I go a step farther.

Our people might be divided into three classes; those that oppose dropping the word; those that are willing or anxious to drop the word; and lastly those that want a new name: Anglican, Catholic, Holy, Orthodox, American, or what not.

But it is simpler to eliminate than to substitute or to create: so why not simply get rid of the word "Protestant" by a resolution to come before this Convention and the next?

Then those that want to add something to our name—or to alter our title—can offer a separate resolution at this Convention—or better yet at the next—after the elimination of the word "Protestant" has been effected—but before copies of the Prayer Book and Hymnal amended by this elimination have been authorized. Wouldn't this procedure end some of the controversy—and also really "get somewhere"?

THOMAS HARRIS POWERS.

Seal Harbor, Maine.

San Joaquin's Poor Showing

TO THE EDITOR: The case of San Joaquin (L. C., September 8th) raises another very pertinent question: Why has this missionary district made such a poor showing in the decade, 1920-1930? Only two of the fifteen domestic missionary districts exceeded San Joaquin's gain in population (26.6%). They were North Texas (87.6%) and Arizona (30.3%). Yet San Joaquin had a communicant decrease of 7.0% between 1920 and 1930. This is the worst showing of all the districts for that decade.

The ratio of population to each communicant declined from 200.57 to 1 in 1920 to 273.48 to 1 in 1930, a loss of 72.91 in ratio standing or 36.2%.

The national Church was not exactly niggardly in its contributions. For the ten years, 1920-1929 inclusive, the National Council contributed a total of \$216,372.13 or an average of \$21,637.21 per year. In other words, the National Council contributed an average sum of \$10.33 per communicant in the district each year for those ten years. Six of the fifteen domestic missionary districts received less per district communicant per year—New Mexico, North Texas, Eastern Oregon, Oklahoma, North Dakota, and South Dakota. Yet all of them had communicant gains ranging from 8.9 per cent for New Mexico, 20.9 per cent for Eastern Oregon, 24.8 for South Dakota, to 48.3 per cent for North Dakota, 49.2 per cent for Oklahoma, and 88.1 per cent for North Texas.

Is this situation due to the fact that in San Joaquin there is no difference between a "Protestant Episcopalian" and a "Methodist Episcopalian"?

(Rev.) WALTER H. STOWE.

New Brunswick, N. J.

Steps Toward Union

TO THE EDITOR: May I suggest that the hoped-for steps by which other Christians may unite with us, to be adopted at this Convention, use some other title than "Alien"? It is rarely a pleasant word and is conceived in the proposed use. "Other Rites" would be wiser.

The end of the Convention should find us in communion with the Polish National Catholic Church, a vigorous American group of a quarter million or so. . . .

(Rev.) JOSEPH H. BESSOM.

Hallowell, Me.

When Visiting in New York

TO THE EDITOR: Some months ago there appeared a letter in *THE LIVING CHURCH* suggesting that anyone spending Sunday in New York would do well to attend Divine Liturgy at the Russian Orthodox Church of Christ the Saviour, corner of Madison avenue and 121st street. It was my pleasure to do so recently, and I am writing this note to help pass the idea along. Seats are reserved "for our American friends"; service books in English are provided for them, and they are graciously assisted in following the service. The choir was excellent, and the celebrant chanted the service with the deepest, most glorious voice I have ever heard. Though I have sung at all kinds of High Masses in Roman and Anglican choirs, I came away with a feeling that we could learn a great deal about ceremonial from the Eastern Church.

W. EDWARDS DEMING.

Washington, D. C.

"A Theological Seminary in Spain"

TO THE EDITOR: Dr. Streeter's article, *A Theological Seminary in Spain* (L. C., September 22d), is intriguing; but I cannot let it go by without a protest.

And the heart of the matter is this: Are we to be a Church that "speaks with authority" or are we to continue to be a kind of an eternal experiment?

I quote from the article: "perhaps a course in Christian Ethics." Yes; perhaps—or perhaps not. Why that "perhaps"? Because nobody in good, old "Pecusa" is very sure what Christian Ethics are, anyway? Or whether we really ought to have them?

Again: "Our men . . . need more training in dealing with people, which means some psychology and some clinical experience in social work." (And, possibly, some knowledge of Christian morals, to boot?)

But, lo and behold, when an attempt was made to have the G. T. S. students take "case work" at St. Peter's, it was discovered (queerly enough) that the ungrateful laity did not particularly enjoy the rôle of posing as laboratory specimens. (There's something horribly "superior" and detached and unloving about the whole proposition, anyway.)

Really, it seems to me that we are up against an absolute fundamental here—and that is, briefly, the "shelving" of our older clergy; the thought that seems to underlie the bulk of our Church activity being just this: The older clergy have failed—on almost every count. But then, instead of saying rationally, optimistically, and charitably:

"They have, however, gained great wisdom, thereby, and are now, doubtless, in a position to do much better," we all cry: "Let a callow youngster try his hand! What age and experience cannot accomplish, surely youthful zeal can!"

Again, this extremely radical writer claims that preaching can never be learned in the classroom; nay, more, should never be studied as an art, at all! (What was St. Peter's theological seminary? Who was his professor of homiletics? And who, since him, has preached with the eloquence of the first Day of Pentecost?) As Bishop Fiske says: "When you preach, you are trying to get hold of somebody's soul!" And that is just simply not a classroom exercise!

But this writer claims further that something to preach *about* should be learned early and late, and from all sources—yes; even including Christian Ethics. He remembers the late Dr. Francis J. Hall's lament that there was pitifully little moral theology taught in our seminaries. And about all he remembers from his own courses in Christian Ethics is the claim that all traditional, Christian morality must be abandoned—something entirely new worked out.

"Let your yea be yea, and your nay, nay!" Let's give our theological students some sort of a foundation in moral theology, at least—even if on a "take it or leave it" basis. No priest is fit to hear confessions until he has mastered the essentials of the subject.

But beyond that, I am sure that the only practical solution of the problem lies in making abundant use of our older clergy; that is, in a strict adherence to the rule requiring a deacon to work under the direction of an experienced priest for at least a year. And by that, I understand the deacon as being an actual assistant to the rector, taking his part in all the activities of the parish; while the rector, meantime, recognizes that his duty is the final training of the young man before he takes work "on his own."

And surely this is one rule of our Church that has been more honored in the breach, of late, than in the observance!

Carlsbad, N. Mex. (Rev.) HALL PIERCE.

The English Church in Paris

TO THE EDITOR: St. George's English Church in Paris and its chaplain, Fr. Cardew, have many grateful friends in the American Church. Owing to the change in money values many English residents in Paris have had to return to England and for the same reason there have been few American visitors in Paris for several years. St. George's Church is faced with a very serious financial crisis, so I am making the situation known, hoping it may reach some friends who will be moved to send a contribution to Miss Nancy Andrews Reath of 2103 DeLancey street, Philadelphia, who has offered to forward such gifts to the chaplain. This appeal is endorsed by the Bishop of Chicago, Fr. Hamlin of Boston, and by Fr. Olafson of St. Paul's Church, Flatbush.

(Rev.) FRANKLIN JOINER.

Philadelphia, Pa.

Clergy Unemployment

TO THE EDITOR: I have read with interest the summary of your questionnaire on clergy employment (L. C., September 29th). You know now that there are at least 79 unemployed clergy, some of whom are in a desperate plight. As you received replies from only half your inquiries it would be fair to say there are perhaps twice that number. Some estimates run much higher. And that

means men who have no work of any sort whatever, either clerical or secular.

Now let us look at it from another angle. There is a great deal said about minimum salaries, pensions, and the ease, comfort, security, luxury, and advantage of a clergyman's life. Some no doubt enjoy these. But out of 2,815 clergy there are:

Actually unemployed	Approximately 79 or 3%
Employed in secular work, or occupation not given	112 or 4%
Employed, but receiving less than \$1,000 a year	152 5.5%
Employed, and receiving between \$1,000 to \$1,500 a year	377 13%

Reckoning that all pensions are adequate and that salaries over \$1,500 are sufficient, we find that the Church provides at present a proper living for only about 75% of her clergy. This does not take into account that many stipends are woefully in arrears.

Of the remaining 25% at least 5% are getting stipends below the level of decent existence; some 4% are either by choice or necessity engaged in secular work; and 3% are without work of any sort, and, with the exception of nine of them, facing actual need.

Christ said, "Inasmuch as ye did it not to one of the least of these, My brethren, ye did it not to Me." Will our bishops, influential rectors, and wealthy laymen—in Convention assembled—evade that by saying, "Well! what of it? At any rate the Church makes a better showing than industry. So we are going to be very well satisfied and pleased with things as they are."

(Rev.) SIDNEY H. DIXON.

Bay Shore, L. I., N. Y.

"Capital Punishment"

TO THE EDITOR: The article on Capital Punishment by the Rev. Edmund L. Souder, in *THE LIVING CHURCH* of August 25th, deeply interesting as it is, calls for a word of reply, which I beg to offer. It is warmly humanitarian throughout and reflects in a fine way the writer's love for his fellow men. One almost feels the pulsations of his loving heart toward the unfortunate under the shadow of impending judicial death. Only one wonders whether even humanitarianism receives its full mead of justice by this warm-hearted plea for the murderer's cause. Has not the victim some claim to humanitarian pity? Who prepared him for the fate that awaited him? And then the relatives of the person ruthlessly slain by a ruffian hand, is there no humanitarian pity for them?

The writer's first reason given for abolishing capital punishment is that "it is not a deterrent," and curiously enough the September number of the *Readers Digest* gratuitously furnishes the answer by saying in so many words: "Capital punishment does not act as a deterrent, for the simple reason that it is not applied." On page 10 of this publication H. L. Mencken quotes from the Bureau of the Census that in 1932 there were 11,000 homicides in the United States, with 2,000 killers escaping arrest. Of the 9,000 murderers that were arrested 130 went to the gallows or the chair. This means that in 1932 there were 11,000 victims murdered and 10,870 families of victims thrown into mourning, with not so much as one humanitarian voice lifted up to plead their cause. Or, perchance, are they outside of the pale of humanitarianism?

The writer's second plea why capital punishment should be abolished is that "it is irrevocable." And we ask: Are the violent deaths of the victims suffered at the hands of ruthless murderers—of which in 1932

there were 11,000 in the United States—any less irrevocable? Surely none of them deserved death at the hands of their murderers.

The writer's third plea for the abolishment of capital punishment is that "it is unjustly administered." This is strange reasoning. "Unjust" judges deal unjustly in their administration of the law. Ergo: Abolish the law. This is not the teaching of our Lord's parable of the vineyard in St. Luke, 20. The husbandmen who have failed of their duty in the administration of the affair of the vineyard are destroyed (v. 16), but the vineyard is placed in more worthy hands. Society at large would be safer far, if the administration of law were committed to worthier hands than they are now.

The fourth and last plea of the writer why capital punishment should be abolished is "because it is *unchristian*." This is an impeachment of the motives and conduct of the Church of Christ in the world of all time. The writer asks whether "we take our religion from Moses or from Christ?" Note well that this question is asked by "a teacher in Israel." But if the man Christ Jesus did not take His religion from Moses, whom did He take it from? Let Jesus speak for Himself. Says He in St. John 5:46: "Had ye believed Moses, ye would have believed Me." And in v. 47 He continues: "If ye believe not his (Moses') writings, how shall ye believe My words?" In v. 39 of this same chapter of St. John Jesus says: "Search the scriptures . . . they are they which testify of Me." These scriptures to which our Lord refers are "the Old Testament" without whose teachings of Christ the New Testament is unable to set forth the Christ of God as He is. If then we take our religion from Moses, we are in good company because our Lord and Saviour Jesus Christ did so. Moses taught "an eye for an eye" (Deuteronomy 19, 21). And Jesus taught: "With what measure ye mete, it shall be measured to you again" (St. Matthew 6:2). Would the Rev. E. L. Souder show us the difference between these teachings?

Saybrook, Conn. (Rev.) JOHN H. DEVRIES.

First Things First

TO THE EDITOR: One of the younger clergy has attacked the bishops for "gassing" about futile matters when real issues are impending. There are signs that among these issues he would include the questions of pacifism, social service, and the like. I would suggest that these are of entirely second-rate importance just now. Or if I were to modify that statement I might say of third or fourth-rate importance.

The real question which must be before the Church just now is faith. It should occupy plenty of time in the discussion of its leaders. We cannot forget that peace and social justice are vain if they are not based first on the love of God. And the love of God cannot mean any old thing that we want it to mean.

The evidence of the evaporation of faith among Christians is no less startling than that of the waning of belief in the world at large. The pamphlet for an alternate form for the celebration of Holy Communion which omits all reference to the Real Presence, if your editorial describes it correctly, simply shows this attitude. "This is my Body! This is my Blood!" "Dear Lord, surely You don't mean anything quite so drastic as all that. Not Your Body and Blood! No, no! Inspiration, perhaps, and refreshment, and other mild and decorous things." And the demand for intinction! "If we may be permitted, dear Lord, we will not touch Thy garments lest we be infected. In the superstition of primitive Christianity we found them healing, but now we have

discovered germs. Touch us not, dear Jesus, lest we be infected!"

Because of the law in certain states we may have to legalize Communion in one kind. But let us face the question with fasting and prayer. And may one layman at least suggest that we face all these questions in the same way. Where is faith departed that the City is so desolate? Can we not proclaim a week of devout fasting and prayer for the Church? By no means let the fasting be omitted. If the Protestant Episcopal Church generally adopted a full week of rigorous fasting and intercession I believe that we might get rid of the horrible and stupid and blasphemous error that has infected our formulae, our programs, our periodicals, and our polity. First things then might be put first, and we might also get around to a sane discussion of peace and social justice.

HOWARD R. PATCH.

Northampton, Mass.

Socialist Teaching

TO THE EDITOR: The author of the article Was the Early Church Communist? in *THE LIVING CHURCH* of September 1st unfortunately misrepresents Socialist teaching regarding private ownership when he states ". . . does not prove that there is something immoral in private ownership, as the Socialists would have us believe." And again, another clerical author in the issue of November 9th, writing on Salvation Through Sociology definitely states "In fact, Socialistic dogma, with its hatred of private property, may be destructive of the very basis upon which a freedom from worldly cares rests." Both writers arbitrarily make private capitalism and private property synonymous terms. The second writer also disposes of the "sentimental gospel of Utopia" by approvingly quoting Aristotle on the wickedness of human nature as the source of evils said to arise out of the possession of private property.

Socialists certainly reject such confused thinking and emphatically do believe that private capitalism is immoral. Its opposite, public capitalism, however, does not either directly or indirectly involve any denial of the right of private property. There is a fundamental difference in a citizen's sharing of an electric, gas, water, or transportation system publicly owned and the sharing of a toothbrush or a razor. Socialized capital would place the private and personal property rights of every citizen upon a basis more solid and secure and extensive than under private capitalism.

Churchmen should at least think clearly on these things, especially the clergy when they seek to guide others in their thinking. We will do well to remember the prophetic words of Edward Bellamy in his great work *Equality*, the sequel to *Looking Backward*, when he says: "It was in the way of human nature that men should have cried out against the idea of a universal right of property as an attack on the principle of property. There was never a prophet or reformer who raised his voice for a purer, more spiritual, and perfect idea of religion whom his contemporaries did not accuse of seeking to abolish religion; nor ever in political affairs did any party proclaim a juster, larger, wiser ideal of government without being accused of seeking to abolish government. So it was quite according to precedent that those who taught the right of all to property should be accused of attacking the right of property." And concerning the relevancy of Aristotle to the present American scene, Bellamy truly says: "The world always has had and will have need of all the virtue and true religion that men can be induced to practise; but to tell farmers that personal religion will take the place of scientific agri-

culture, or the master of an unseaworthy ship that the practise of good morals will bring his craft to shore, would be no greater childishness than the priests and moralists of your day committed in assuring a world beggared by a crazy economic system that the secret of plenty was good works and personal piety."

(Rev.) ROWLAND F. NYE.

East Rutherford, N. J.

Chapel, St. John's Church, Newport, R. I.

TO THE EDITOR: Thank you for giving us the fine illustration of the altar and reredos of the Chapel of the Blessed Sacrament in St. John's Church, Newport, R. I., which was shown on the cover of your issue of September 22d. Some remarks regarding the details of the reredos and those responsible for its execution may be of interest to your readers. The three panels are entitled The Communion of Saints and were executed by Sister Mary Veronica of the Community of St. Mary, Peekskill, N. Y. They were executed in egg tempera on a gold ground and depict our Lord as the Great High Priest surrounded by martyrs and confessors who witnessed from our Lord's time down to and including Drs. Pusey and Keble, and Mother Harriett, Foundress of the Community of St. Mary. Above, in rainbow arcs and hues, are the myriads of angels, the whole theme being taken from the Revelation of St. John the Divine. The Blessed Virgin and St. John the Divine are portrayed in the left and right foregrounds, respectively.

Sister Mary Veronica has taken Fra Angelico, "Il Beato," as her patron and model and this work of hers is considered by critics as a masterpiece of ecclesiastical art comparing quite favorably with some of the most renowned works of her great patron. The whole work is one of great beauty, and each individual figure is in itself a miniature of rare merit.

The panels are set high in an elaborately carved reredos containing shrines of thirty-four saints, the whole beautifully gilded and polychromed. The carving was executed by Irving and Casson and the gilding and polychroming was done under the direction of Dorr Friendly, former curator of Ecclesiastical Art of the Metropolitan Museum, New York City, but now living in Paris. Cram and Ferguson were the architects of the chapel. The Church should be proud of such artists and craftsmen in its ranks.

HARRY W. OBORNE.

Colorado Springs, Colo.

Dean Grant's Lecture

TO THE EDITOR: THE LIVING CHURCH of September 29th contains a letter from Dean Frederick C. Grant, of Seabury-Western Seminary, stating that an article in the *Chicago Tribune* misrepresented him in reporting a lecture he delivered at Tower Hill under Congregationalist auspices.

I reported Dean Grant's lecture.

Dean Grant complains that I left out the qualifying clause "to many of our contemporaries" in the quotation, "Much of Christian ethics seems—to many of our contemporaries—little more than the whims and vagaries, not to say the bitter prejudices and sharp bigotries of Mrs. Grundy." This omission, he says, "entirely altered the meaning of the statement."

Whether or not I misrepresented Dean Grant's argument, if not his own conclusion in this matter, as I swiftly condensed a digest of his address and put it into news form, may be determined by reading what immediately followed Mrs. Grundy in Dean Grant's address:

"Many of our reforms appear like a fanat-

ical tilt with harmless windmills—the 'noble experiment' of Prohibition, for example which seemed so purely futile and unnatural to many persons, an attempt to defy nature and undo habits of food and drink and social customs ages old, come down in fact from before the dawn of history. Of course it had to fail—if that was all it amounted to. No minority, however strong, could hope to enforce its will upon a majority convinced that drink was not wrong in itself. As well sweep back the tides, or stay the moon in its course!

"Or take our marriage legislation, for another example: to many persons the Church's standards, and the legislation which has in a measure resulted from the attempt to enforce such standards, are entirely unscientific; they come from an age when the patterns of common thought were legal, not biological. Marriage was a contract, to be safeguarded with all the sanctions of a legal agreement, 'for better, for worse, for richer, for poorer . . . till death us do part.' Like all legal agreements, it rested upon a fiction—in this case the fiction of an unchanging quantity, or two quantities, rather, the vested rights or interests of two 'parties' which were now united into one; marriage was a pooling of interests, from which there was to be no withdrawal, no cancellation, no change of purpose—barring, of course, such defects and impediments as fraud, consanguinity, unsound mind, and so on."

Dean Grant concluded the paragraph on marriage as follows:

"The final demonstration of the iniquity of the principle seems, to many of our contemporaries, the refusal to permit divorce when both 'parties' desire it, and when no third 'party's' rights require consideration—e.g., those of children or other dependents."

Necessary condensation in writing news, together with equally necessary omissions, often result in bluntness offensive to scholars of Dean Grant's eminence. But as to representing Dean Grant's mind in reference to the foregoing matter I am yet to be convinced that my *Chicago Tribune* article was in error. I also am in need of evidence that Dean Grant does not include himself among the "contemporaries" to which he referred.

(Rev.) JOHN EVANS,

Religious Editor, *Chicago Tribune*.

Chicago, Ill.

The "Lone Pine Experiment"

TO THE EDITOR: Sometimes the spectators see the game much better than the players on the field. And as a spectator I am interested in the "Lone Pine (California) experiment." I am not a Methodist minister, but I am a Presbyterian minister; and I am wondering what "pastoral care" a minister, who has not been ordained to the priesthood, could give to any one who knows the doctrine of your Church, accepts it, believes it, and seeks to live according to it?

Take the matter of Communion. I have assisted at a Communion service in a Methodist church; and I have made my Communion at your altar. But while the word "Communion" was used on both occasions, even a Presbyterian minister could see that between the two there was a great gulf fixed. I am intensely interested in every wholesome movement which seeks Church unity and/or Church union. But nothing is ever gained by agreeing not to make clear the meaning of the words we use.

Just what "pastoral care" could a Methodist minister give which could not be given by, let us say, the senior warden or any lay reader whom the Bishop might appoint?

(Rev.) JOHN ROBERTSON McMAHON.

First Presbyterian Church,
Wausau, Wis.

Books Received

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

ASSOCIATION PRESS, New York City:

Must the Nation Plan? A Discussion of Government Programs. By Benson Y. Landis. Cloth, \$2.00; Paper, \$1.25.

COKEBURY PRESS, Nashville, Tenn.:

Financial Recovery for the Local Church. By Julius Earl Crawford. \$1.00.

THOMAS Y. CROWELL CO., New York City:

Cap'n Alf's Log. By Edith Austin Holton. \$2.00.

Pablo & Petra. A Boy and Girl of Mexico. By Melicent H. Lee. \$1.50.

Yasu-Bo & Ishi-Ko. A Boy and Girl of Japan. By Phyllis Ayer Sowers. \$1.50.

COLUMBIA UNIVERSITY PRESS, New York City:

Pietism as a Factor in the Rise of German Nationalism. By Koppel S. Pinson. \$3.75.

F. S. CROFTS & CO., New York City:

A Short History of the New Deal. By Louis M. Hacker. \$1.75.

E. P. DUTTON & CO., New York City:

God and This Troubled World. By W. R. Matthews. \$2.50.

HENRY HOLT & CO., New York City:

Makers of Christianity from Jesus to Charlemagne. By Shirley Jackson Case. \$2.00.

ALFRED A. KNOPE, New York City:

The Social Cost of Industrial Insurance. By Maurice Taylor. \$3.25.

LONGMANS, GREEN & CO., New York City:

Christ and the Third Wise Man. By John Oxenham. \$2.00.

THE MACMILLAN CO., New York City:

The Ideals of East and West. By Kenneth Saunders. \$2.50.

THE METHODIST BOOK CONCERN, New York City:

The Old Testament As It Concerns Women. By Marie Welles Clapp. 50 cts.

THOMAS NELSON & SONS, New York City:

Faith's Men Live. By John Clark Archer. \$3.00.

OXFORD UNIVERSITY PRESS, New York City:

Meditations on the Revelation of St. John. By G. P. Trevelyan. \$1.35.

REYNAL & HITCHCOCK, INC., New York City:

New Frontiers. By Henry A. Wallace. \$2.00.

ROUND TABLE PRESS, New York City:

Preaching and the Mind of Today. By Gaius Glenn Atkins. \$2.00.

SHEED & WARD, New York City:

The Reformation in England. The English Schism, Henry VIII, 1509-1547. By G. Constant. \$4.00.

St. Patrick. Apostle of Ireland. By Eoin Macneill. \$1.25.

PAPER COVERED BOOKS

CHURCH MISSIONS PUBLISHING CO., Hartford, Conn.:

Church Conventions and Canons. Revised and enlarged edition. By Samuel Hart. 10 cts.

F. S. CROFTS & CO., New York City:

Economic Problems of the New Deal. By Willard E. Atkins, A. A. Friedrich, Viola Wyckoff. 85 cts.

MOREHOUSE PUBLISHING CO., Milwaukee:

The Parish Priest as Preacher. By E. F. Odling. 60 cts.